

MANUAL

OF THE CONGREGATIONAL AND
CHRISTIAN CHURCHES

CHARLES KIRKPATRICK BURTON



54

MANUAL

OF THE CONGREGATIONAL AND CHRISTIAN CHURCHES

*A Compendium of
Information, Forms
and Services*

CHARLES EMERSON BURTON



Approved by the
EXECUTIVE COMMITTEE OF THE GENERAL COUNCIL
OF CONGREGATIONAL AND CHRISTIAN CHURCHES

CONGREGATIONAL PUBLISHING SOCIETY
BOSTON CHICAGO

Copyright, 1936, by
Congregational Publishing Society

Manufactured in the United States of America
by Thomas Todd Company
Boston, Massachusetts

PREFACE

AT THE meeting of the General Council of the Congregational and Christian Churches in Oberlin in 1934, the Standing Commission on the Ministry recommended "that the Executive Committee of the General Council be requested to prepare and have published a Manual, with forms of procedure for Congregational and Christian churches which should embrace the principles" embodied in the report of the Commission, adopted by the Council, on the subjects of ordination, licensure, ministerial standing, installation and recognition, and ecclesiastical councils; it also suggested the desirability of incorporating in the Manual many other features useful in the conduct of the affairs of the local church and of all denominational bodies. This recommendation was adopted by the Council, and the Executive Committee was given authority to proceed with the publication of the Manual.

The extensive task of compiling the material was committed by the Executive Committee to the Secretary of the Council, Rev. Charles Emerson Burton, D.D. In undertaking the task the Secretary consulted numerous manuals used in the past by both Congregational and Christian churches. In the latter body there was found no authoritative manual except for the Southern Christian Convention. Among Congregational churches the only authorized manual discovered was that called *The Council Manual*, which was prepared by instruction of the National Council in 1892, authorized by the meeting in 1895, and definitely approved in 1898. Many other manuals published by individuals without denominational authorization were carefully consulted, including those of Rev. Joseph E. Roy, D.D., Rev.

Henry Martyn Dexter, D.D., Rev. A. Hastings Ross, D.D.; the *Pilgrim Pastor's Manual*, issued by Rev. George M. Boynton, D.D.; the *Handbook of Services*, arranged for Christian ministers by Rev. Martyn Summerbell, D.D.; the *Principles and Government of the Christian Church* of the Southern Christian Convention, and others — particularly, the *Congregational Manual and Rules of Order*, published by Rev. William E. Barton, D.D., from which are taken the service of installation of deacons; the service of breaking ground for a church; the service for the laying of a corner stone; the order of baptism of infants; and the procession, grouping, and recession for the marriage ceremony. The compiler is indebted to many other sources, such as constitutions of churches, associations and conferences, and also to the findings of special committees of the various states. The order of morning service and the communion service are taken from the *Pilgrim Hymnal*, which was consulted for other aids for the church services. Credit is also due to *Prayers for Services*, by Morgan Phelps Noyes.

Keeping in conference with the Commission on the Ministry and the Executive Committee, the compiler has referred the salient parts of the manuscript to all state superintendents; consulted the constitutions and by-laws of practically all of the states and many of the associations, and studied the handbooks of churches. In connection with the fundamental documents relating to the local church the criticism and advice of some fifty pastors were sought. The thanks of the denomination as well as of the compiler are due to all these, who have coöperated willingly and most helpfully.

The purposes that prompt the publication of this Manual are to bring into concise and available form the principles, polity, forms, usages and practices of the churches of our order; to cultivate a desirable degree of unity in the life of the churches, associations, and conferences; to contribute to

the common understanding of groups of churches coming from different historical backgrounds, especially as this is represented in the merger of the Congregational and Christian churches, and at the same time to leave full freedom to the local church, the association and the conference. The Manual is issued in the hope and with the prayer that in some worthy measure it will accomplish these purposes.

C. E. B.

CONTENTS

PART ONE INTRODUCTORY

	<i>Page</i>
1. Origins	1
2. Freedom of thought and conscience	1
3. Autonomy of the local church	2
4. Fellowship and obligation	3

PART TWO THE LOCAL CHURCH

I. ORGANIZING A CHURCH

1. Organization by association	8
2. Organization by council	8
3. Organization without advice	8
4. Churches from other denominations	9
5. Dividing a church	9
6. Uniting two churches	10
7. Disbanding a church	10
8. Rights of church members	11
9. Obligations of church members	11

II. INCORPORATION

1. The incorporated church	12
2. The ecclesiastical society	13
3. Discontinuing an ecclesiastical society	14

III. LEADERSHIP

1. The Pastor	15
2. Boards, committees and officers	15
3. Women	17
4. Affiliated organizations	17
5. Church council	17

IV. CONDUCT OF BUSINESS

1. The annual meeting	18
2. Special meetings	19
3. Routine business	19
4. Calling a pastor	19
5. Relations between pastor and people	22
6. Finances	23
7. Program of activities	26

PART THREE

FELLOWSHIP OF THE CHURCHES

I. ECCLESIASTICAL COUNCILS	
1. The council of the vicinage	28
2. How councils are called	30
3. Subjects proper for reference to councils	31
4. Membership of a council	32
5. Quorum of a council	33
6. Procedure of a council	34
II. THE ASSOCIATION	
1. Members of the association	40
2. Fellowship functions of the association	42
3. Ministerial standing in the association	43
4. Licensure by association	44
5. The association as a council	44
6. Service through the association	45
III. THE STATE CONFERENCE	
1. Boundaries of the conference	46
2. Members and organization of the conference	47
3. Functions of the conference	49
IV. THE GENERAL COUNCIL AND THE WIDER RELATIONS	
1. Historical development	51
2. Membership	52
3. Functions of the General Council	52
4. Organization	53
5. The national societies	55
The American Board of Commissioners for For- eign Missions	56
The Home Boards	56
The Pension Funds	57
The Council for Social Action	57
6. The International Council	58
7. Interdenominational coöperation and church union	58

PART FOUR

THE MINISTRY

I. ORDINATION	
1. By what body	61
2. How regulated	61
3. Standards	62
4. Study courses	63

II. LICENSURE	
1. Who should be licensed	63
2. What licensure confers	64
3. What body bestows licensure	64
4. Examination for licensure	65
5. Period for which licensure is granted	65
III. MINISTERIAL STANDING	
1. Where held	66
2. How established	66
3. How terminated	67
4. Status of a disciplined minister	68
IV. PLACEMENT OF MINISTERS	70
V. INSTALLATION AND RECOGNITION	
1. Installation	71
2. Recognition	72

PART FIVE

CHARTERS, CONSTITUTIONS AND BY-LAWS

I. SUGGESTIVE ARTICLES OF ASSOCIATION (OR CHARTER) FOR A CHURCH	73
II. BY-LAWS FOR A CHURCH	74
III. RECEPTION OF MEMBERS	92
Covenant	96
IV. UNITING AN ECCLESIASTICAL SOCIETY AND A CHURCH OR TWO OR MORE CHURCHES	97
V. SAMPLE ARTICLES OF AGREEMENT FOR A FEDERATED CHURCH	101
VI. FORM OF TRUSTEESHIP OF ENDOWMENT FUNDS	105
VII. A FORM OF BY-LAWS FOR A CONGREGA- TIONAL AND CHRISTIAN CONFER- ENCE	107
VIII. A FORM OF BY-LAWS FOR A DISTRICT ASSOCIATION OF CONGREGATIONAL AND CHRISTIAN CHURCHES	119

IX. SAMPLE CONSTITUTION AND BY-LAWS FOR A WOMEN'S ORGANIZATION OF A STATE CONFERENCE	131
BY-LAWS	133
X. SAMPLE CONSTITUTION AND BY-LAWS FOR A WOMEN'S ORGANIZATION OF A LOCAL CHURCH	134
BY-LAWS	135
XI. CONSTITUTION AND BY-LAWS FOR A MEN'S ORGANIZATION	138
BY-LAWS	139
XII. CONSTITUTION FOR A YOUNG PEOPLE'S ORGANIZATION	139
BY-LAWS	142
XIII. CONSTITUTION, BY-LAWS AND STANDING RULES OF THE GENERAL COUNCIL OF THE CONGREGATIONAL AND CHRISTIAN CHURCHES OF THE UNITED STATES (<i>Extracts</i>)	143
CONSTITUTION	143
BY-LAWS	145
STANDING RULES	146

PART SIX

FORMS

I. CERTIFICATES

1. Infant Baptism	147
2. Consecration of Children	147
3. Church Membership Certificate	148
4. Certificate of Licensure	149
5. Certificate of Licensure for a Lay Preacher	149
6. Certificate of Ordination by Council	150
7. Certificate of Ordination by Association	150
8. Certificate of Ordination when the Examination and Ordination are in Different Places	151
9. Certificate of Ordination used by the Southern Con- vention	151

10. Certificate of Installation or Recognition . . .	152
11. Certificate of Dismissal to Another Church . . .	152
12. Certificate of Dismissal to form a New Church . . .	153
13. Certificate of Dismissal to Organizations not in Fellowshipship	154
14. Letter of Release from Covenant Vows	155
15. Introduction of a Member Without Dismissal . . .	155
16. Credentials of a Minister	156
17. Certificate of Marriage	156

II. LETTERS MISSIVE

1. General Form for Calling an Ecclesiastical Council of the Vicinage	157
2. General Form for Inviting an Association to Meet with a Church as a Council	158
3. General Form for Calling an Association to Sit as a Council	159
4. General Form for Inviting an <i>Ex-Parte</i> Council . .	160
5. General Form for Inviting a Mutual Council . .	161
6. Specifications of Purposes for Particular Councils	162

III. FORMS OF RECORD

1. Form for the Minutes of a Council	164
2. Form for the Minutes of a Church Meeting for the Call of a Pastor	166

PART SEVEN

PARLIAMENTARY RULES OF ORDER

I. ALPHABETICAL LIST OF MOTIONS AND PROCESSES	168
---	-----

II. TABULATION OF LIMITATION ON MOTIONS

1. Motions That Cannot Be Amended	172
2. Motions That Cannot Be Debated	173
3. Motions That Cannot Be Reconsidered	173
4. Motions Requiring a Two-Thirds Vote	173
5. Motions That Require No Second	174
6. Motions in Order When a Member Is Speaking . .	174
7. Privileged Questions	174
8. Incidental Questions	174
9. Subsidiary Motions	175

PART EIGHT

ORDERS OF PUBLIC SERVICE

I. SERVICE OF ORDINATION — First Form	176
II. SERVICE OF ORDINATION — Second Form	178
III. SERVICE OF INSTALLATION	181
IV. SERVICE OF RECOGNITION	181
V. SERVICE OF LICENSURE	182
VI. SERVICE OF INSTALLATION OF DEACONS	183
VII. SERVICE OF BREAKING GROUND FOR A CHURCH	185
VIII. SERVICE FOR THE LAYING OF A CORNER STONE	185
IX. SERVICE FOR DEDICATION OF A CHURCH	186
X. SERVICE FOR RECOGNITION OF A CHURCH	189

PART NINE

CHURCH AND MINISTERIAL SERVICES

I. ORDERS OF WORSHIP	191
Order of Morning Service	191
Communion Service	194
II. THE CALL TO WORSHIP	196
III. OFFERTORY SENTENCES	198
IV. OFFERTORY PRAYERS	199
V. BENEDICTIONS	200
VI. BAPTISM AND CONSECRATION	201
VII. THE MARRIAGE CEREMONY	208

VIII. SCRIPTURE FOR THE SICK ROOM . . .	217
---	-----

IX. FUNERAL SERVICES

I. Order of Funeral Service . . .	219
II. Scripture for a Funeral Service . . .	219
III. Hymns for Funeral Services . . .	240
IV. Poetical and Prose Selections . . .	241
V. Committal Service . . .	242

PART TEN

PRAYERS

I. PRAYERS OF INVOCATION . . .	244
II. PRAYERS FOR CONFESSIONS . . .	247
III. PRAYERS FOR FORGIVENESS AND STRENGTH . . .	250
IV. PRAYERS OF THANKSGIVING . . .	252
V. PRAYER FOR MISSIONS . . .	253
VI. PRAYERS FOR BROTHERHOOD AND JUS- TICE . . .	254
VII. PRAYERS FOR COMFORT . . .	257
VIII. PRAYERS FOR GENERAL USE . . .	259
ACKNOWLEDGMENTS . . .	265

**MANUAL OF THE CONGREGATIONAL
AND CHRISTIAN CHURCHES**

MANUAL OF THE CONGREGATIONAL AND CHRISTIAN CHURCHES

PART ONE

INTRODUCTORY

1. Origins. The head-stream of the Congregational churches rose in the Separatist group of the Puritans and found its way to America with the Pilgrim Fathers and the New England colonists. This main stream has been joined by similar though smaller ones from other countries and from other groups in America. The Christian churches arose spontaneously in America at the close of the eighteenth century, beginning in local demands for self-expression and self-determination. Growing together by natural attraction they came to form the General Convention of the Christian Church, and in 1931 merged with the Congregational churches to form the present communion of the Congregational and Christian churches of the United States.

There is no fixed ecclesiastical law governing Congregational and Christian churches, but there has grown up out of the life of the churches a body of principles, practices and usages, also definite forms of organization, to which assent is so universally given as to result in a high degree of unity in faith and practice and in effective common Christian endeavor.

2. Freedom of thought and conscience. The individual Christian is regarded as responsible directly to God and as having immediate access to God by many pathways but pre-eminently through Jesus Christ. He interprets truth revealed in the Scriptures or otherwise, and is subject to his own conscience as led by the spirit of God. Such liberty

necessarily involves high responsibility for discovering the true paths of life by each individual Christian. Guided by his enlightened conscience and helped by the experience of his fellow Christians, he is responsible to God for Christ-like relations to his fellowmen and for full Christian stewardship of life and possessions.

3. Autonomy of the local church. As does the individual Christian, so the church enjoys freedom. Each church is a self-governing body of followers of Jesus Christ, organized on a democratic basis. The members enter into solemn covenant of loyalty to Jesus Christ, to one another and to all Christians, for the worship of God, religious instruction, the observance of Christian ordinances and the propagation of the gospel. In the church all Christians are on a basis of equal rights, opportunity and obligation. In common with many other groups of Christians the Congregational and Christian churches hold that Jesus Christ is the sole authoritative head of the Church of Christ. (Col. 1:18; Eph. 1:22, 23.) The Bible is accepted as the supreme rule of faith and life.

Each church enjoys full local autonomy. It elects its own officers, determines its own constitution and by-laws, formulates or adopts its own covenant of mutual obligations, and, if one is desired, its statement of belief and principles. It exercises power of admitting or excluding members, regulates the forms of its worship and modes of procedure, determines its corporate life under the laws of the state in which it exists, sets for itself the tasks of Christian service which it will undertake, and in general directs—subject only to legal requirements—its own affairs. Ultimate authority in all of its own interests resides in the whole body of the membership of each church, not in the officers or boards of the church, nor in any ecclesiastical body exterior to the

church, except as these may be freely delegated or yielded to such bodies.

Congregational and Christian churches recognize the double form of ministry instituted in the New Testament: namely, (1) those called "elders" or "bishops," now usually termed ministers or pastors; and (2) deacons who are charged in each church with assisting the minister or pastor in its spiritual affairs. In addition there are appointed boards, committees and officers for the transaction of particular pieces of business, especially trustees required by law for administering financial and property interests.

4. Fellowship and obligation. The principle of individual liberty and responsibility does not stand alone. The Congregational-Christian spirit and practice holds it valid only when conjoined with that other Christian conviction, that the law of love is the greatest of all the abiding qualities of the Christian life and community. In Congregational-Christian polity, liberty and law, freedom and unity, are regarded as not irreconcilable but alike necessary and possible of achievement, just as they are fused in the Christian spirit itself. The Christian is bound to respect the rights of others, to learn of others, to check his conscience by the conscience of others, and to join with others in the exercise of the common religious life. He recognizes, therefore, the obligation under Christ of joining himself with other Christians to constitute the church, in which he finds instruction, guidance and inspiration and to whose discipline he freely submits himself by sacred covenant. Liberty exists with the sanctions of Christian fellowship.

But just as is the case of individual Christians, no church is sufficient unto itself. It is the privilege as well as the obligation of all churches to be mutually helpful to their sister churches and to coöperate with them in the larger

enterprises of the kingdom of God. As, therefore, individual Christians band themselves together in local churches, so local churches band themselves together in various groups; and as the members of the church submit themselves to the discipline of the church, so individual churches engage to fellowship together for mutual helpfulness, freely committing certain functions, responsibilities, and even authority to the fellowship of the churches.

In this matter of fellowship and its obligations there occurred a most significant evolution in the first third of the twentieth century. The unity which hitherto had resided in spiritual bonds, sometimes very strong but at other times tenuous, took on organized form, especially in the Congregational state conferences. Instead of conceiving of themselves as associated in an aggregation, they have come very largely to look upon themselves as constituting an organism. Instead of being a heap of sand, each grain quite separate from the others though in the fellowship of the pile, they conceive of themselves as individual cells in a living body. Each cell is no less an individual; but, being an individual, it is a greater unit because interrelated with many other units which in the exercise of their proper freedom constitute a living whole, of which Christ is the head. Christ is the head, moreover, not the less but rather the more because he is the spiritual head. This is the New Testament conception of the true vine, of the living body, or of the temple of living stones.

Along with this development of the sense of unity of free constituents has come a growing sense of responsibility for the good of the whole, as well as an appreciation of the fact that the good of each church is inextricably interwoven with the health and strength of the entire body. "No church liveth unto itself and no church dieth unto itself," is as true as the like statement regarding a man. In practical expression this

new outlook has shown itself in the transformation of old state associations and similar bodies into compact corporate conferences. The first of these began to function executively within the last generation, to be followed by one and another until now all are thus operating. Likewise it has seen the national fellowship becoming self-conscious and assuming responsibility for the direction and support of the whole range of outreach represented in national societies that before were voluntary bodies dependent upon the good will of separate churches and individuals.

Historically, the form of exercising the functions of ecclesiastical fellowship has been through the council of the vicinage, in which neighboring churches are asked to sit by delegates and pastors in councils, to advise the church or group of churches. The most frequent occasion for calling such councils has been to advise and coöperate in the ordination of ministers or their installation, or for the recognition of churches and the like. When advice only is asked of a council, the church is at liberty to accept or reject that advice, but with the presumption that it will be accepted. On occasion, however, the party or parties submit to such a council questions for decision, agreeing in advance to abide by that decision. Such a council therefore sits with authority. More recently these functions of the council of the vicinage have been committed very largely to the district association or local conference, and either implicitly or explicitly a degree of authority and large measure of responsibility have been granted to denominational bodies. For example, the churches now universally recognize that the licensure and ordination of ministers, the certification of continuing good standing in the ministry and the deposition of unworthy persons from the ministry are matters which concern the whole body of the churches; that authority, therefore, rests in the exercise

of these functions not with the local church but with the fellowship of the churches. Responsibility for the administration of various forms of missionary work and common service has been explicitly and tacitly committed to denominational bodies, organized and incorporated for these purposes. While, therefore, the local church is independent and autonomous in the administration of its own affairs, responsibility and authority in matters of common concern are recognized as residing in the organized fellowship of the churches; moreover, any church is competent to submit any of its affairs to the actual control of denominational officers and organizations, and this is not infrequently done. Thus independency exists together with fellowship, organized for mutual helpfulness, service and common Christian endeavor.

This fellowship is regularly provided for through organization of churches into associations or local conferences, also into state or regional groups called conferences or conventions, and in a national organization; namely, the General Council of the Congregational and Christian Churches of the United States. Affiliated with the Council are service organizations in the fields of education, missionary activity and general ministry to the needs of the churches. This fellowship is then extended to other groups of churches that do not acknowledge the adequacy of the principles enunciated above, but which are recognized as true churches of Jesus Christ. The General Council is also a constituent of the International Council of Congregational Churches, which provides contact with churches of similar polity in other lands.

The Congregational and Christian churches are therefore free churches in the best sense of that term. Each church exercises a free life that is rich and fruitful, because it is part of a living body of which Christ is the head.

PART TWO

THE LOCAL CHURCH

I. ORGANIZING A CHURCH

The beginnings of a church are usually found in the heart of an individual who gathers around him other individuals of similar purpose. Sometimes such individuals have the initiative and leadership of denominational officials and the temporary services of a minister. In any event it is well for those who would initiate the organization of a church to consult with the executive of the conference or with neighboring pastors and the officers of the association within whose bounds the church would be organized. Those interested in organizing a church should assure themselves that there is need for it not met by neighboring churches, and that there are reasonable prospects for its support in respect of membership and financial contributions.

It is well to provide for the conduct of religious services for a time in advance of actual organization. Such services usually demonstrate whether or not there is a call for a church. Being assured that there is need for a church, preliminary plans should be made by voluntary groups of individuals, who should call one or more meetings for the consideration of the subject. At these meetings plans should be made through temporary officers and committees for securing lists of prospective members, for procuring letters of transfer for persons holding membership elsewhere, and for the gathering of lists of names of persons who may wish to unite on confession of their faith. Some simple plan for the examination of letters and candidates by a committee should be made, perhaps with the assistance of a neighboring pastor or a denominational official. Plans should be made for drafting or securing forms which may be adapted to provide by-laws,

inclusive of the covenant, and perhaps a statement of faith and a form of admission into membership, which could be adopted at a formal meeting. (See p. 74.) Steps should also be taken looking to legal incorporation. (See p. 73.)

1. Organization by association. At these preliminary gatherings a vote should be passed to ask the local association, if its by-laws provide for such functioning, to convene in special session as a council (see p. 44) to advise regarding the organization and recognition of the church, and, if deemed wise, to extend the fellowship of the neighboring churches and to receive the new church into the membership of the association.

Such a meeting of the association would be presided over by its regular officers, and its minutes would be entered in the minutes of the association. (For program see Orders, p. 189.)

2. Organization by council. Wherever the association is not empowered to sit as a council, or other good reasons appear, the above course may be followed substantially as given, with the exception that instead of a meeting of the association the group would send out a letter missive, calling for a council of neighboring churches to advise on the organization of a church and to extend recognition to it if deemed wise. (See form of letter missive, p. 157.) In this case the council would organize in the usual way (see p. 34), and instead of receiving the church into membership of the association would recommend to the association its reception into membership.

3. Organization without advice of an association or a council. If it is not feasible to call a meeting of an association, or to call a council of the vicinage because of geographical location or because of uncertainty as to denominational affiliation, or for any other reason, any company of believers

in Jesus Christ may organize themselves into a church by following the outline given above, with the omission of the parts by the association or council. In such a case the church would be an independent church without denominational affiliation. It could proceed, however, either at once or later, to seek recognition by an association of Congregational or Christian churches; in which case the association would examine the procedure of the church, its by-laws, and all pertinent circumstances; whereupon, with or without amendment of documents, it could receive the church into membership.

4. Churches from other denominations. Just as a church with no denominational connection may be recognized by an association or a conference of Congregational or Christian churches, so a church of any other fellowship, not restrained by its ecclesiastical connection or after being released from such ties, may be received into an association or conference by favorable vote of the association or conference. Care should be exercised in such cases to observe all the claims of comity.

Such transfer of denominational affiliation should not subject any members of the church to discipline on account of tests of membership which may be set up by the church under its new affiliation.

5. Dividing a church. Where for any reason it seems wise to divide a church, the usual form is for a group of members to request dismissal to form a new church, the procedure being as given above. It is conceivable, however, that a church might divide its parish geographically, and its membership in such form that both groups should be successors to the original body and should date their records from the beginning. In this case, one or the other or both should be renamed, or the former name should be retained by both, with a distinguishing definitive adjective in each case.

6. Uniting two churches. Two churches may unite by vote of both bodies, care being taken to meet any requirements imposed by state laws. The association may be asked to sit as a council to advise on the desirability of such merger, or a council of the vicinage may be called for this purpose. In case of such merger the date of the older church becomes the date of the organization of the united church. Any dissenting members continue to be members of the united church, unless at their own request they are given letters of dismissal. (For suggestive procedure see p. 97, and for plans for federating churches see p. 101.)

7. Disbanding a church. Shifting populations and changing conditions occasionally call for the dissolution of a church. This should be done by orderly process, best effected by calling in the officials of the association or conference or both. If there be any question of the wisdom of disbanding, it may be wise to ask the association to sit as a council to advise the church, or to call a council of the vicinage.

When it has been determined to disband a church, care should be taken to make proper disposal of the property. It would seem appropriate that as contributions have been given to church work over a period of years, the proceeds from the sale of property should be placed in the hands of denominational agencies—particularly of those which may have granted aid to the church—that they may carry forward similar work, especially in neighboring communities. To this end the trustees should be authorized to dispose of the property, real and personal, and to make the proper transfers. While in some cases in the past, members of churches have been permitted to dispose of property and use the funds for themselves, or to transfer the property to their own uses, it is not likely that this would be permitted by the courts of any state today. In many states laws have been passed which

provide that when a church disbands or ceases to function, its property shall go to the denominational body of the state under stipulated legal processes. The clerk or some committee should then be authorized to issue to members whose names remain on the roll, letters of dismissal to churches of their choice. It should be voted to authorize the officers to complete the records and deposit them with the registrar of the association. Necessary steps for the dissolution of the corporation should be taken with legal advice. When all business has been attended to, and only then, a vote to disband should be passed.

8. Rights of church members. Every church member is entitled:

To vote on matters affecting the interests of the church and its members, under rules adopted by the church itself and subject to any restriction imposed by the state laws.

To initiate business and church activities within the limits determined by the church itself.

To hold office under constitutional rules adopted by the church, when chosen to office by his fellow-members.

To speak and to teach the principles of Christianity in the assemblies of the church itself, subject to such reasonable limitation as the church shall order directly or through its officials, from whose rulings there is always appeal to the entire church.

To the help of the church in things spiritual, and in case of necessity in things temporal, in ways and to such extent as the church shall determine.

To a fair hearing in case of charges involving discipline or dismissal.

9. Obligations of church members. A church member is obligated:

To live a Christian life.

To attend the ministries of public service for spiritual profit through instruction, exhortation and communion with God.

To serve in the offices to which he is chosen and by voluntary performance of Christian service.

To support the church by financial contributions, in accordance with his ability and under the principles of Christian stewardship.

To spread the gospel by personal testimony and by contribution to the benevolent and missionary program of the church.

To attend when possible the business meetings of the church.

To seek to instill the principles of Jesus Christ in all life, personal and social.

To enter into the lives of his fellow church members in Christian fellowship, through mutual sympathy and helpfulness.

To keep in touch with the church when absent from the parish, and to request a letter of transfer to another church when definitely removing to another parish.

II. INCORPORATION

1. **The incorporated church.** That a church should hold property it is necessary that it be incorporated or that some body be incorporated to hold property for it. Usage favors the incorporation of the church itself rather than the incorporation of a board of trustees or an ecclesiastical society for the church. Obviously, the state laws should be observed.

It is to be expected that the state conference will have information regarding these laws, and probably transcripts of them, for the guidance of churches; otherwise, legal advice should be sought.

It is desirable that the provisions of the laws of the state should be incorporated in the by-laws of the church, thus avoiding confusion regarding rules. For example, the legal requirements as to the time and manner of giving notice of a business meeting should be included in the by-laws; also, any requirements regarding the number and term of trustees, and affecting the right of members to vote. If a law requires that a person be of a certain age before he has a right to vote on legal matters of a church, this also should be included in the by-laws.

2. **The ecclesiastical society** is a hold-over from the time when, especially in New England, the Church and the State were interrelated. The parish was then responsible for the material good of the church. Taxes supported the pastor and paid the property costs; consequently, men who were not church members enjoyed a voice in the temporal affairs of the church. There are, therefore, not a few churches in New England and in parts of the country affected by New England usages, where the church is not incorporated, but the property is held by an ecclesiastical society which grants membership to persons not members of the church as well as to some of those who are.

Under this system "both church and society must concur in the call of a pastor. The action must originate with the church, the society having no power to begin proceedings looking toward the securing of the minister. The church, having issued an invitation to a pastor, first notifies the society of its proposed call; and the society considers whether it will concur in the call and provide the support of the

minister. The society has sole power to fix the compensation of the pastor, and is the only body that can be sued. The church alone is responsible for the conduct of the pastor, who is not commonly a member of the society but should be a member of the church. Should the minister displease the society, he cannot be expelled by that body without the consent of the church. The society can, however, refuse to support him. If he is installed by council or has a contract for a definite period, his salary can be collected from the society by civil process. Should the church desire to terminate the pastorate, the concurrence of the society must be secured, and if the minister is installed by council both church and society must join in the call." (Barton's *Congregational Manual*, pp. 99, 100.)

3. Discontinuing an ecclesiastical society. It is remarkable that there have been so few conflicts resulting from a system of this kind; nevertheless it seems wholly wise that this system should not be extended and that, where feasible, it should be discontinued. This is especially true since the advantages which it provides, namely, those of giving to well-disposed persons who are not members of the church an interest in its financial affairs, are readily provided for under the terms of incorporation of churches. (For procedure see p. 97.)

The process for discontinuing the ecclesiastical society differs in different states according to state laws. The normal process is the incorporation of the church under a charter which makes it the successor to the society, with all its rights and privileges; including ownership of all real and personal property and full claim to any possible legacies or financial benefits that may accrue in the future. If in any state such a new charter is not possible, then the church should first be incorporated, and the society, all being agreeable, should

transfer its property and rights, both real and personal, to the incorporated church and itself disband. Of course in these processes, competent legal advice should be secured. Care should also be taken to provide that regular contributors to the church at the time of discontinuance of the society, whether members of the church or not, should have a voice in the election of trustees and on financial questions.

III. LEADERSHIP

Recognizing no external authority the churches rely upon leadership for their effective life.

1. The Pastor. Not by any authority from without but by virtue of the desire of the church, the pastor is ordinarily the leader of the church in all its interests. Primarily it is his duty to preach the Word, to provide for stated services of public worship, to administer the ordinances and promote the spiritual welfare of the church and those whom it serves. Beyond this he should be, *ex officio*, an advisory member of all boards and committees. Except when otherwise provided in the by-laws of the church, he should preside at all meetings of the church, yielding the chair when matters concerning himself are considered, and should make a comprehensive report of the year's work at the annual meeting. Obviously it would be possible for a minister to assume so much responsibility in so many fields that he would become impotent in all of them; at the same time it is to be recognized that the pastor has a vital concern with all the important interests of the church, and particularly with its educational work. (See p. 22.)

2. Boards, committees and officers. Associated most closely with the pastor are the board of deacons and the

board of trustees, the former assisting the pastor in the spiritual interests of the church (see p. 85) and the latter in the management of its temporal affairs. In particular the board of trustees should (1) provide for prompt payment of salaries and current expenses; (2) establish a system of accounting for the funds under their charge; (3) attend to making repairs and improvements on the property; (4) keep the property insured; (5) have control of the use of the church property except as it is required for the use of the church under the guidance of the pastor and deacons; (6) choose a depository or depositories for the funds, securities and legal documents of the church; (7) provide for the execution of necessary legal instruments for corporate action; (8) make rules for the contracting and payment of obligations; (9) employ the sexton; (10) in consultation with the pastor and music committee contract with organist, director of music and singers; (11) coöperate with the director of the Every Member Canvass in promoting a regular system for raising the funds of the church; (12) receive bequests and administer them in accordance with the terms of the legatees and under the provisions of the church for endowment or permanent funds; (13) make a written report to the annual meeting of the church and submit a detailed budget of the needs of the church for the coming year; and (14) call corporate meetings of the church whenever the business of the board requires action by the church.

Other officers, boards and committees are provided by the by-laws of each church, with outlines of their duties. All are elected by majority vote, except as otherwise stipulated in the by-laws; and the power to elect implies also the power to vacate offices. The latter power should never be exercised except in the true Christian spirit, but it should be used when the work of the church is suffering for the want of an effective

official. The first approach may well be a diplomatic personal interview seeking the resignation of the official. Failing in this there may be a vote of the church requesting the resignation; and as a last resort, the church may remove the official by vote. Such action is not necessarily a reflection upon the Christian character of the individual, but is based on his ineffectiveness as an official. In the case of the pastor, special considerations are involved. (See p. 22.)

3. Women. In recent years women have taken more and more part in the vital affairs of the churches. At the meeting of the General Council in 1934, the following resolution was passed:

Voted: That churches be urged to consider favorably plans for including women upon the committees and boards which make the plans of the church, including financing, in such numbers that the women will feel that the plans of the church are their own. (For form of women's organization, see pp. 131, 134.)

4. Other organizations. Provision should be made that all organizations working in connection with the church should be regarded as vital parts of the church, including the church school (p. 86), the women's organization (p. 134), the men's organization (p. 138), the young people's organization (p. 139), and other special groups.

5. Church council. In recent years churches have found it of high advantage to provide for a church council, under this or other name, consisting of all the officers and heads of departments with representatives of all boards, committees and affiliated organizations, which meets periodically and reviews the entire work of the church, in order that all its parts may be duly integrated and the leaders in each department be familiar with the operations in all the others.

IV. CONDUCT OF BUSINESS

The church, subject to state laws, is the final authority in all matters of business, except when there is an ecclesiastical society in conjunction with the church; in which case the society is responsible for matters of property and finance, and acts in concurrence with the church.

1. The annual meeting. The by-laws should provide specifically for the date and call of the annual meeting, in accordance with the requirements of state laws and the articles of incorporation, if the church is incorporated. The by-laws usually provide that the pastor shall be the presiding officer, except when matters affecting himself are under consideration. In some states, election at each meeting is required. When the church is without a pastor it is competent for one of the older members, presumably the senior deacon or the chairman of the board of trustees, to call the meeting to order and ask for the nomination and election of a chairman pro tem. Where state laws prescribe the manner of calling the meeting to order and of electing the presiding officer, these provisions should be written into the by-laws.

The business of the annual meeting consists of hearing reports from the various officers and departments; the election of officers; the approval of financial reports, which should be audited, and of the budget of the church and its benevolent causes; and the transaction of any other business which may be called for.

It is well for the church to face, at the annual meeting, the task of the coming year, and to adopt so far as possible a definite program for carrying out its entire work effectively. This should, of course, include not only plans for securing financial support but also plans for enriching the Christian life of the membership, and for evangelizing the community in which the church is located. Suggestions for such plans

are available through conference with neighboring churches, through the state conference office, and through the office of the General Council with its several commissions.

Those entitled to vote should be specifically named in the by-laws. Ordinarily it is stipulated that every member of the church in good standing should have a vote upon all questions not otherwise regulated by law. In some states minors are not permitted to vote on matters affecting finances, the election of trustees, and sometimes other items designated in the laws. Some state laws also provide that all contributors to the church are eligible to vote on matters of finance, whether members or not. To make legal action possible, the number of voters necessary for a quorum must be stated.

2. Special meetings. The by-laws of a church should provide processes by which special meetings may be called, the requirements of law regarding notices and other particulars being observed. Quarterly meetings are held by many churches. (See p. 79.)

3. Routine business. The granting of letters, the election of delegates, the approval of applicants for church membership and the like may be attended to at a midweek meeting or, if occasion requires, at the Sunday service. Routine administrative matters may be referred to boards and committees, but the church itself, with the concurrence of the ecclesiastical society where existent, should be the final authority.

4. Calling a pastor. The matter of calling a pastor is for a church a very important one. Ordinarily a special committee is appointed, which is frequently a large committee, representing all departments of the church. This large committee then proceeds to elect a small executive committee to do the work and report back. By-laws may provide that the task be referred to one of the boards of the church. (See p. 81.)

IN this day of easy moving and easier modes of communication, the number of possible candidates is large. Frequently a church feels inclined to keep its own counsel. The wise course is to consult at the start the denominational leaders of the state and of the association. It is possible also to get help from the Board of Pastoral Supply at 14 Beacon Street, Boston, Massachusetts. The state superintendent is the logical officer to whom to appeal for suggestions. He will be glad to confer with any church or church committee within his jurisdiction, and a little conference may be worth a good deal; moreover, the church may be sure that there will be no dictation. On occasion churches even find themselves in positions where they are willing to say to the superintendent, "Send us a man and we will accept him." Such cases of course are rare, but there need be no cases in which the superintendent is not consulted.

It is well for the church committee to reduce its list to a few candidates. There is nothing to prevent one of our free churches from going outside its own denomination to secure a minister. Ordinarily, however, hopes that by doing so a better man will be secured are not well founded. Moreover, as members of a fellowship which is training men for the ministry and inducting them into the holy office, each church should consider its obligations to its own ministers in filling its pulpit. That there will be normally an adequate interchange between denominations is assured.

In considering the qualifications of a man the committee should take into account character which will command the respect of all; religious experience which makes a man a helper in religion; gifts for preaching and teaching adequate to the needs of the church; love of people, out of which grows effective pastoral work; a spirit of industry calculated to keep a man at his task when there is no visible overseer;

devotion to the objectives of the church, such as religious education, evangelism, applied religion, missionary interests and the like, and adaptability to the special needs of the particular parish.

In conferring with a candidate a church committee should be perfectly frank. Let him know the entire situation in the parish; present the opportunities and challenges of the parish as well as its difficulties and obstacles.

It is not wise to hear from the pulpit a succession of men from whom a choice will be made; nor is it wise to divide the congregation by submitting more than one name at a time. A congregation thus divided gives small promise for an effective pastorate of one so chosen. Therefore let the committee gather all information possible from all sources and then, as a whole or by representatives of the committee, hear the candidates elsewhere. When the committee has satisfied itself regarding the candidate it would like to recommend to the church, he may be introduced to the church either by way of preaching at a Sunday service or by meeting the people more informally. Then a church meeting should be called, at which the committee should make its recommendation; if the candidate is not satisfactory, the process should be repeated.

It seems rather cold to make a contract with a pastor. It is desirable, however, that in the record of the church in issuing the call, in the letter inviting the pastor, and in the letter of the minister accepting the call, certain rather definite understandings should be clearly recorded. These should include the amount of salary; the time of beginning service or the process for determining that time; the question of moving expenses, which should be provided if possible; whether or not the church will bear its share in the annual dues of the minister to the Annuity Fund; the vacation to be

allowed or plans under which it would be determined; the expression of the willingness of the church to join with the pastor in a service of recognition or installation, if this is the desire of the church; and possibly other items, such as the provision of notice for termination of pastorate and special provisions growing out of local conditions.

5. Relations between pastor and people. The relationship between pastor and people is of necessity a rather sensitive one, and not infrequently disagreements arise. No surprise should be felt at this, but on such occasions there is every reason why Christian people should exercise Christian courtesy in the consideration of disagreements. Let each side listen patiently to the other and enter sympathetically into the feelings of the other.

When it becomes perfectly clear that a pastor has done his best work and could do better work elsewhere, it is especially important, from the standpoint both of the minister and of the unity and strength of the church, that the situation be handled dispassionately, courteously, even lovingly. The case is rare when any church should "freeze out" its pastor. On the other hand someone has wisely said, "You cannot run a church on a majority." Unanimity is needed, and while there may be occasions when a pastor should stay on with but the support of a substantial majority, the time should not be extended in the face of an opposing minority. Let there be the frankest and kindest of consultation. If it is agreed that a change should be made, then let the church give the pastor ample time to secure the right location, and let not the pastor abuse this consideration. Not infrequently the wisest course in such situations is to call into council the state superintendent or other officers of the denomination, who may prove of very practical help in finding the right solution. It should be remembered that the pastor has certain legal as

well as moral rights, and also that for the people to refuse to support the church because they disagree with the pastor is to weaken the church not only temporarily but permanently. Perhaps nowhere does democracy call for more genuine character than in the treatment of such situations.

An important element in pastoral relationship is regular payment of salary. For a church to pay its pastor when it succeeds in raising the money and not otherwise is rather sure to undermine his morale. Let the church be run on a strict budget plan and be as determined in meeting its budget as it is consistent in making it; then, just as any business concern provides banking arrangements, let it be the policy of the church to provide banking credit under which the pastor can be paid regularly. It goes without saying, also, that the salary of the pastor should be at least adequate to normal demands and relieve him of the worry which frequently undermines the courage of an underpaid pastor.

6. Finances. In a few churches the older system still prevails of raising money by the rental of pews. For the most part, however, this has given way to the free pew plan and the raising of money by means of subscriptions and offerings. Too frequently it seems necessary to supplement these by various devices for raising money.

The commonly accepted mode of procedure is that known as the Every Member Canvass, sometimes called the Every Member Enlistment. Under this plan every constituent is invited, preferably by personal interview, to make a written subscription according to his resources and to pay the same as a part of the worship of the church.

The every-member-canvass plan calls for the adoption of a budget by the church covering its own needs and providing for missionary and community interests. In some churches a

definite percentage of the total receipts is assigned to missionary and benevolent causes; while in others subscribers are asked to make a double subscription, one for the church and another for missionary and benevolent causes. The former plan has the advantage of making the work a unit; the latter, that of calling for a rather more definite program of missionary education than does the former, and of giving subscribers wider opportunity to say where their money shall go. An accommodated combination of these plans is not impossible. In either case the objective for missionary work may be systematically arrived at under the so-called Apportionment Plan, whereby through the state conference office suggestions are made regarding the fair share of each church in the denominational program and the relative amount to go to each cause. To this apportionment for denominational missionary work may be added the requirements for local charities.

The every-member-canvass plan calls for an educational and inspirational program to give the people information and to arouse their genuine religious interest in the projects set forth. The educational program of the church should embrace a study of the principles of Christian stewardship and the preaching of these principles as a part of the Christian religion. Mission study classes, the circulation of missionary literature, the preaching of missionary sermons, or better still, the incorporation of missionary material in sermons on various subjects, the conduct of mission study courses, and the open consideration of the program of the church and its financial needs—all are included in the preparatory work.

In its ideal form, the canvass involves calling upon each family connected with the church—on a given day so far as possible—by a team of two persons who shall lay before

each member the needs of the church and its world-wide work and shall seek a subscription for the same. Where canvassers do not succeed in finding constituents or where the canvass cannot be completed in a single day, the plan calls for following up the approach during the succeeding week.

Churches have modified this ideal plan in various ways; sometimes by seeking subscriptions by mail or at the morning service on the canvass day, or even by announcing that pledges are considered perpetual unless revoked. Such modifications may be wise under certain circumstances, but care should be exercised that the best is not surrendered for the sake of the easiest. There are high values in the personal contact which such a visitation makes possible, quite apart from the financial returns.

The work of enlisting people in the support of the Church of Jesus Christ and in its missionary outreach is a high and sacred work. It is appropriate, therefore, that at the morning service on the day of the canvass those who are to do the work should be publicly consecrated to the task. A simple service in which the canvassers come to the altar and receive a charge from the pastor, commissioning them to the task and by prayer dedicating them to the work, is a high act of Christian worship.

The making of offerings in connection with public service is practically universal. This contemplates the payment of regular subscriptions week by week as a part of Christian devotion, and the giving of opportunity to those who have not subscribed to have part in this act of worship. Many churches find it highly desirable to devote the free offering of designated Sundays to particular benevolence causes, thereby informing the people regarding benevolent work and giving them an opportunity to make special offerings for particular causes.

Legacies and endowment funds come rather naturally as churches grow older. The temptation to lean upon such funds and thus relieve the people of doing their part is to be resisted strenuously. Such funds should make possible the doing of a larger work rather than the lessening of the Christian devotion of the people. It is true, however, that such funds sometimes save churches that otherwise could not continue their work effectively, and make possible the doing of strong work in very needy communities. Churches do well to adopt and keep alive very definite endowment plans. (See p. 105.)

Plans for dispensing funds are equally important with plans for raising funds. A church should operate on a very definite budget plan and make sure that the plan is operative from the side of both receipts and expenditures. Every safeguard should be thrown around the funds of a church to guard against scandal as well as against loss. This calls for a careful system of approving bills and auditing accounts. Obligations of a church should be met promptly as a matter of business principle but also as a matter of Christian ethics. This applies to the minister's salary as well as to other obligations. The influence in the community of a pastor who is unable to pay his bills because he does not receive his salary regularly is thereby lessened, and his morale is weakened. Nowhere is the injunction "Let all things be done decently and in order" more to be heeded than in connection with the finances of the church.

7. Program of activities. The church council (or similar body) should work out annually in as much detail as possible a program of activities, which the church itself should adopt by vote at the annual meeting, subject of course to such changes as the year's developments may call for. Suggestions and helps are provided by the denominational agencies.

PART THREE

FELLOWSHIP OF THE CHURCHES

The churches have ever sought fellowship one with another in concentric circles. This began with councils called on occasion to seek the advice of neighboring churches. More or less permanent organizations followed, called associations, or among the Christian churches, local conferences. In the larger geographical unit of the state or region, the state conference, or among the Christian churches the convention, furnished fellowship, counsel and means of common Christian endeavor. For the nation the General Council of the Congregational and Christian Churches is constituted of a merger of the National Council of the Congregational Churches and the General Convention of the Christian Church. The Council furnishes not only opportunity for fellowship, discussion and mutual stimulation, but a means of unifying the operations of national educational and missionary organizations. (See p. 55.)

I. ECCLESIASTICAL COUNCILS

When a situation has arisen calling for advice on important matters, it has been the historic practice of the churches to call a council of the churches of the vicinity to examine into the circumstances and to advise the church or parties that call the council. This is called a council *pro re nata* (for an occasion as it arises). More recently it has come to be recognized that this practice can best be combined with the permanent organization of the churches in the vicinity by asking the district association (local conference) to sit as a council for the purpose of advising the church, the minister or other parties. The difference is that the latter plan assures

a truly representative body, whereas the membership of a council of the vicinage may be personally selected; and that it gives a permanent record of the findings or results of such councils. Inasmuch as the findings of councils are recognized as the basis of denominational action and practice, involving the interests of all the churches, it is important that these functions should be performed by a representative and responsible body. Associations should provide in their by-laws for the exercise of this function. (See p. 44.)

Such a council is to be desired wherever the association consists of churches that employ not fewer than ten ministers in regular standing. Such an association sits as a council on request of a church or of any party competent to call a council. On agreement of the church and association, churches outside of the association, individual Congregational or Christian ministers, and ministers of other denominations may be invited to sit with the council as honorary members. It is considered orderly for associations to provide in their by-laws that on request of church and installed pastor, a designated committee of the association should be authorized to sit as a dismissal council. For the word "association" may be substituted the name of any body which properly holds ministerial standing. Some large associations are divided into sections, each of which may sit as a council when so provided. Other large associations may provide for representative groups to act.

1. The council of the vicinage. Where no provision has been made for the association (local conference) to serve as a council, or where for good reason it should not so serve, a council of the churches in the vicinity may be called by ecclesiastical bodies, such as a church, an association (local conference), two or more churches, a group of persons desiring to organize a church, and, under certain circumstances,

by individuals. Such councils fall naturally into two classes; namely, those that involve controversy and those that do not. The latter have to do with ordinary ecclesiastical procedures, such as the organization and recognition of churches, the ordination, installation and recognition of ministers, the determination of bounds of associations, and the giving of advice where perplexing situations are faced. Councils involving controversy are called when a minister, a member or a group of members of a church, feels that cause for grievance exists affecting the church or a group within the church; when a minister complains of improper action by his association affecting his standing; when one church has a grievance against another, and under similar circumstances. Such councils fall into two subdivisions: (1) mutual councils, and (2) *ex-parte* councils.

A *mutual* council is called when the parties in controversy find it possible to join in calling a council for advice on the basis of which they may settle their differences, usually agreeing in advance to abide by the findings of the council. In cases where this is possible the parties to the council agree upon the churches which shall be invited; except where the council consists of an association, when the rules of the association determine the membership of the council. Where agreement is impossible each party to the council names an equal number of churches, the other not having the power of veto; it is well that the two should then agree upon an additional church acceptable to both.

An *ex-parte* council ("emanating from one side only") may be called whenever parties in controversy cannot agree to join in calling a mutual council. No proper right exists to call such a council until one or the other party has refused to join in calling a mutual council. When an *ex-parte* council is called, its first act should be to offer to serve as a mutual

council in the endeavor to make its services mutually acceptable. It is obvious that the course of good order lies in the direction of accepting the proposal for a mutual council rather than in making necessary an *ex-parte* council.

It has sometimes been thought that it was necessary to have a church or other ecclesiastical body call a council. Such is not necessarily the case. A minister may join with an association in calling a council to review any injury which he feels the association may have done him. This, however, would not imply that the minister himself is competent to call a council unless his character has been assailed, nor that a member of a church is competent to call a council, unless the injury done reaches beyond the relationships within the body accused; that is, a member of a church whose character had been assailed, whose standing with other churches had been infringed, or a minister of an association whose relationships with other associations had been affected would be competent to call for the advice of a council of churches; but not otherwise. Similarly a state conference may be party to a council when its interests are involved.

2. How councils are called. Councils are called by sending a letter of invitation to the churches and individuals who are desired to compose it. Such a letter is called a letter missive. (See p. 157.) The church, association, or other party desiring to call a council should first consider the subject thoroughly; if it decides to issue such a call, a committee should be appointed to make up the list of churches and individuals to be invited and to state the purpose for which the council is called.

The letter missive should give (a) the name of the body or parties inviting the council; (b) the place and time of the meeting; (c) the questions which are proposed for consideration; (d) statement that the questions are submitted for

“advice” or for “determination”; and (e) a full list of the churches and individuals invited. The letter should be sent out well enough in advance to give the churches time for official notice and proper action. Ordinarily, no change should be made in the letter missive. If, however, after issuing the letter it should become necessary to make any changes in the matter presented or in the persons or churches invited, this can be done only by the issuance of a supplementary letter missive, directed to all those who received the original letter and specifying the proposed changes.

Councils should always be chosen impartially. If in any case this principle is not observed, the result of such a council should have no weight among our churches or associations. Ordinarily, the council should be made up of the churches within the association of which the church is a member, with such few additions as circumstances may dictate. The calling of widely scattered churches as a council is without sound basis in reason, except in rare cases which obviously demand such a council because of wide interests involved, and which assure a representative attendance of churches invited from afar. Churches invited to a council may decline the invitation, in which case they should not be counted in the making up of a quorum; provided, however, the reason for declining is not a condemnation of the ecclesiastical procedure, in which case a small group should not proceed.

It is the part of wisdom for any party that desires to call a council to take into consultation the association committee, the registrar (scribe) or the state superintendent, or someone thoroughly conversant with such procedures.

3. Subjects proper for reference to councils. Subjects which may be referred to councils for advice include such as (a) the organization or recognition of a church; (b) the installation or recognition of a pastor; (c) the ordination of

a minister (sometimes combined with either installation or recognition); (d) the dismissal of a pastor (such a council is necessary only where the pastor has previously been installed); (e) the dissolution of a church; (f) the discipline or deposition of a minister; (g) special problems confronted by a church or an association; (h) the settlement of questions in controversy.

4. Membership of a council. The membership of a council is determined by the letter missive. The genius of a council of the vicinage is that it should express the will of the churches in the neighborhood in which the council is held. There has been a tendency to invite an increasingly large number of individuals to sit in councils and on occasion to invite churches of other denominations. The latter practice is commendable as an expression of Christian unity, and there are frequently good reasons why individuals should be present, especially when they have wide knowledge of the matters or persons to be considered. It is reasonable, however, to maintain that the decision of the questions proposed should be in the hands of the representatives of the Congregational-Christian churches, and that others should be present to furnish information, counsel and inspiration, as well as to increase and widen the fellowship of the group. Individuals should be invited, therefore, as honorary members whether from other denominations or not; representatives of churches of other denominations should also be honorary members. Honorary members should have the floor both in the public session and when the council is by itself. Congregational and Christian units of federated churches should be regular members of the association. Delegates from federated churches should be from the Congregational (Christian) membership. A council may not increase its voting membership; it may extend the courtesy of the floor to additional individuals.

Each church invited should have representation ordinarily by a vote of its pastor, or if there are more than one, of its pastors voting as one, and of its chosen delegate or of its delegates, if the letter missive provides for more than one delegate. (This is not common practice but of course is not forbidden; and should occasion dictate, a council may be made up wholly of ministers or wholly of lay delegates, providing the churches accept such an invitation; also, two or more churches may elect the same delegate, who would therefore have two or more votes.)

“No party or parties calling a council can be members of it. The reason is that they ask for impartial advice from disinterested persons, while they are by necessity interested parties. Their interests vary with the occasion, but no party will call a council without some interest in the result; hence the rule is essential to the impartial nature of the result. In case an association of churches or of ministers joins in calling a council, no church, minister or layman in such association or within its bounds can be permitted to sit in said council, since all directly or indirectly are parties to the calling of the council or are interested in the council.” (A. Hastings Ross, *Manual of Congregationalism*.)

5. Quorum of a council. Unless otherwise specified the quorum of a vicinage council consists of representation from a majority of the churches invited. The by-laws of associations which sit as councils should state the number necessary for a quorum. Where the number of churches is small, the quorum should be a majority or not less than seven; in large associations this may be reduced to as low as one third of the active churches in the association. When sitting as a council the right to vote in an association should be restricted by the by-laws to the pastor (or pastors casting one vote) and one elected member from each church. In no case should

a council, whether of the vicinage or of the association, presume to ordain a minister with fewer than seven churches actually represented. In determining a quorum individuals invited and churches of other denominations should not be taken into account.

The practice of stating on letters missive that "the churches represented will constitute a quorum" is to be deprecated, except possibly in cases of dismissal councils. Letters missive may state that churches which send regrets for reasons other than opposition to the calling of the council shall not be considered in making up the quorum, provided not fewer than seven churches are represented.

With a single exception, no council may increase its voting membership. Should an *ex-parte* council be accepted as a mutual council after it meets on condition that certain churches be added to the council and both parties are agreeable, then these additional churches may be made members. The only justification for this seemingly irregular process is that by that means the wholly desirable end of converting an *ex-parte* council into a mutual council may be secured. It is well that the letter missive should authorize this process. Corresponding members, with privilege of the floor but no vote, may always be added.

6. Procedure of a council.

(a) **Call to order.** If the council is an association sitting as a council, the moderator of the association takes the chair and calls upon the scribe to read the call for the meeting, stating the business submitted. If it is a council of the vicinage the letter missive is read by one of the pastors present. (Custom dictates that it should be the pastor of longest service.) It is not inappropriate, however, for the church to request some particular person to perform this function, in which case the clerk of the church or some member speaks a

word of welcome and announces that the church has requested a certain minister to read the letter missive.

(b) **Election of scribe.** If the association is sitting as a council, the scribe of the association serves; otherwise, a scribe is elected on nomination from the floor. (The older custom of electing a temporary moderator and scribe of a vicinage council to serve until it has been determined whether there is a quorum seems unnecessary; since, if no quorum is present, the council would simply adjourn without date or to another day.) It is well to have ready for the use of the scribe cards for the registration of delegates, paper for records, and even blank forms of minutes which may be filled in agreeably to the actions of the council. This assures prompt preparation of the records in good form. (See p. 164.)

(c) **Roll.** The scribe first calls the roll of the churches, securing the name of pastor and delegate or delegates present from each church, and also of individuals invited and present. For large councils it is especially desirable to have cards prepared, so that the enrolment may be made quickly and accurately. On the basis of this roll call is determined whether a quorum is present in accordance with the rules of the association, or, if it is a vicinage council, on the basis of the letter missive. If no quorum is prescribed a majority of the churches invited, either by pastor or delegate or by both, constitutes a quorum. If a quorum is not present there is nothing to do but to adjourn, either to another time or without date. A quorum being present, it is so declared; and the council is prepared to proceed. In connection with the roll call it is appropriate to receive greetings from churches that cannot be represented and from individuals who cannot be present.

(d) **Election of a moderator.** If the association serves as a council, the moderator of the association presides. Election

of a moderator for a vicinage council may be by ballot or by acclamation.

(e) **Prayer of constitution of the council**, ordinarily by the moderator.

(f) **Reading of records**. These should include the action of the church or other body that called the council, as far as it is pertinent. If an ecclesiastical society is involved, the records of this society should also be presented. A vote is then taken as to whether these records are deemed satisfactory; if not satisfactory, the council does not proceed but may advise what course should be pursued in the premises.

(g) **Presentation of the business before the council**. If the council is for organization or recognition of a church, the full records leading up to the council are presented, including the list of proposed members and the constitution and by-laws of the church. If the council is for ordination to the ministry, the candidate presents his record of church membership, records of college and seminary education, his license to preach, his religious experience and his theological beliefs. If the council is also for installation or recognition, there is added the record of his membership in the association, and his call and acceptance, with certification of terms, such as salary and vacation provisions. A council for the dismissal of an installed pastor is simpler and calls only for the records of the church and a statement from the pastor. However, if controversy is involved, the facts should be given in full, in either open or executive session; similarly a full statement of the business presented to the council should be made where advice is sought on other subjects.

In connection with ordination, installation and recognition of pastors, opportunity is given to all the members of the council, both acting and honorary, to question the candidate. This examination may be conducted by the moderator or

under the guidance of a special committee appointed by the council. Standing committees frequently perform this function where the association sits as a council.

(h) **Executive session.** The presentation of business having been completed and the examination of the candidate, if involved, having been terminated, the council votes to be by itself, either retiring to another room or remaining in the same room while those who are not members retire until recalled. The council being in executive session, a motion should be made bringing definitely before it for decision the question submitted. For example, the motion may provide that the council approve the plans for the organization of a new church and proceed to the services of recognition; or that the council deems satisfactory the examination of a candidate for ordination, installation or recognition, and moves that the council proceed with the church to the ordination, installation or recognition. For any type of council the appropriate motion is made. The vote is taken by roll call, giving each voting member the opportunity to vote "aye" or "nay," with or without comment. At its will the council may take the vote by churches, pastors and delegates casting one vote, or if in disagreement refraining from voting.

In cases involving controversy it is not wholly inappropriate that individuals or parties concerned should be represented by advocates who may or may not be lawyers. Such resort to legal advice, however, should be exercised with care in ecclesiastical councils. Evidence may of course be gathered from all sources and some weight may be given to common report, such as could not properly enter into law courts; but here again great care should be exercised.

(i) **Appointment of committee.** When the roll has been called, the vote taken and the result announced, the moderator should ordinarily be authorized to appoint a committee

to formulate the findings of the council; or, in case of ordination, installation or recognition, to summon the candidate and the church, consult with the candidate regarding the public services, and report to the council. When advice is sought of a mutual council, this committee should draft in formal statement the findings (historically called "The Result").

(j) **Approval of minutes.** While the committee is out, the scribe should read the minutes to this point; they should be corrected and adopted, and authority given to the moderator and scribe to complete the minutes, with instructions to provide a copy for the church, one for the minister or other interested party, one for the association, one for the state conference and one for the Congregational Library in Boston. Councils in the Mid-West should also send a copy to the library of the Chicago Seminary. With the minutes should be included a copy of the call and one of the order of service, if such there be.

(k) **Report of the committee.** If the council is for ordination, installation or recognition, the committee summons the candidate and the church; and after the council has re-assembled in open session, notice of its action is given by the moderator to the candidate and to the church. For councils dealing with other subjects the report of the committee is presented for the adoption of the council.

(l) **Dissolution of the council.** An ecclesiastical council, whether of the association or of the vicinage, is not a permanent body. Should it not complete its business in one session, it may adjourn to another day. So soon as its business is concluded it should adjourn without date. Where, therefore, there is a public service to follow in which the council takes a part, the council moves to take a recess until

the time of this public service, at the conclusion of which the council is dissolved.

(m) **Public service.** The public service for the recognition of a church or for ordination, installation or recognition of a minister takes place in accordance with the decision of the church and the council. (For forms for such services, see p. 176 ff.)

II. THE ASSOCIATION

District associations (local conferences) are composed of delegates elected by the churches of a given area, which form themselves with their pastors (and usually other resident ministers) into associations of churches and ministers. The boundaries of the association may be suggested by the state conference, the regional conference or convention. Where there is anything to be gained, associations or local conferences, as they are called in the Christian organization, may overlap; for example, associations of foreign-speaking churches or of racial churches may overlap the bounds of other associations.

The earlier associations of ministers, in the Congregational fellowship especially, were different institutions, being chiefly voluntary clubs of ministers that corresponded somewhat to our present-day ministers' meetings, clubs or brotherhoods. The association of churches and ministers, however, has come to be more than a voluntary organization. A church that is not a member of an association may be a church of Jesus Christ and it may be Congregational-Christian in its form of organization; but unless it belongs to such a body as an association, it does not belong to the denomination and is not recognized in law as of the denomination.

1. Members of the association. Historically, associations—especially associations of ministers—will be found referred to as voluntary associations. This refers to a different kind of body from the present district association or local conference. Under the older order also it was the church which had standing in the association of churches, not the delegates or ministers; and each church, no matter how small or how large, was equally represented. The pastor was present as a representative of the church rather than by virtue of his personal ministerial standing in the association.

Through the years there has been a gradual development, due to the usages in different parts of the country and to advices of the national bodies on these matters. Consequently, the association or local conference now ordinarily consists of delegates, elected by the churches, and of the ministers who hold ministerial standing in the association. The exact provision in a given association or local conference is determined by the by-laws of that body. The widest usage provides that each church whose fundamental principles are approved by the association is entitled to representation by its pastor, if a member of the association, and by one or two delegates, as determined by the by-laws, plus additional delegates for certain specified numbers of members. For example, in an association where churches are large, there may be two delegates from each church, with an additional delegate for each 200 members or major fraction thereof above the first 200 members; and in localities where churches are small, there may be an additional delegate for each 100 or even for each 50 members above the original 100 or 50.

It is customary to give full voting membership to all ministers who hold standing in the association. Fundamentally the association is a body of elected representatives of

the churches and their pastors. It has therefore become a practical question, especially in centers where there are many ordained ministers who are not pastors of churches, as to whether they should be entitled to vote. The decision rests with each association, the common practice favoring the granting of the power to vote.

Another practice has grown up of making the officials, board members and members of committees of the associations *ex-officiis* voting members of the association. On the face of it, this practice does not commend itself, but it is a question for decision by each association.

It is well for the association to provide in its by-laws that in cases of serious difference of opinion on questions affecting the interests of the churches, the elected representatives and pastors of the churches in full standing could demand the right of vote by the churches. Where a Congregational or Christian church is a unit in a federated church, and the pastor is in full standing with another denomination represented in the federation, the pastor may well be recognized as an associate member of the association or conference so long as he continues to be pastor of such a church with voting privileges, except on questions that affect the standing of churches or ministers. His own denomination is thus made fully responsible for his ministerial character and standing, and he is absolved from responsibility in the determination of purely denominational affairs outside his own denomination.

The question as to whether ministers who go into secular business should maintain ministerial standing is a real one; but it seems necessary to decide it on its merits in each case, although the associations do well to rule on the matter in their by-laws.

The boundaries of an association are best determined by the functioning of the group concerned. Too large a number

makes the body unwieldy; at the same time it does not seem wise to organize churches in contiguous territory and with common interests into more than one body. What is perhaps a more serious question is the temptation to organize too small a group into an association or a local conference. At the time of this writing (1935) the by-laws of the General Council do not provide for delegates to the General Council from associations organized with fewer than six churches.

Just as it is the right of the association to determine what churches shall be received into its membership, so it is the right of the association to drop from fellowship any church which has given sufficient offense to justify such action. In any case full opportunity for explanation and defense should be given before final action.

2. Fellowship functions of the association. The association meets at stated intervals to consider the common interests of the churches and to afford the inspiration which comes from social contacts, devotional exercises, and public addresses on matters of vital interest. The discussions involve wide range of interest, covering personal religion, evangelism, public worship, church administration, religious education, missionary activity, applied Christianity and the like. The association elects delegates to the General Council of the Congregational and Christian Churches, and if so provided in the state or regional conference or convention, elects delegates to the conference or convention. The more general usage, however, is for the churches within the association themselves to elect delegates to the conference or convention.

Delegates to the association meetings should regularly report to their churches; in fact, very much more could be made of the associations by exalting the occasions when they

meet and by magnifying the work they do. Attendance at these meetings should not be confined to delegates; on the contrary, every effort should be made to make them occasions of stimulation to the entire membership of all the churches.

3. Ministerial standing in the association. Among Congregational churches the standing of its minister was originally the responsibility of the individual church, with or without the advice of neighboring churches. Gradually it was recognized, however, that the ministry constituted an office of general significance, and it came about that the association of churches and ministers was recognized as the logical body for holding ministerial standing and certifying to that standing. Finally in 1907, the National Council of Congregational Churches adopted as part of the report of its Committee on Polity the following resolution:

That, inasmuch as the ministry constitutes an office within the church and not a class apart from or above the church, ministerial standing be vested in local associations of churches, which should, wherever necessary, so amend their constitutions as to provide for ministerial members and the custody of their standing.

This is now the almost universal practice, the exceptions being very few in which associations of ministers alone certify to the standing of the ministers; in a few cases state or regional conferences are made responsible for ministerial standing.

The principle just stated has applied universally in the practice of the Christian churches, where the local conference has been the custodian of the standing of ministers. The list of ministers in good standing, as given in the *Year Book*, is made up of certified lists from the registrars or scribes of the associations or conferences. The pastor of a

church should hold ministerial standing in the same association in which his church finds fellowship. (See section on Ministerial Standing, p. 66 ff.)

Foreign missionaries are justified in asking for a continuance of their standing in their home association, except as conditions on the field of service call for other arrangements.

4. Licensure by association. The function of licensing unordained persons to preach belongs to the association or local conference. A license to preach is in substance a certificate issued by those who are competent to judge to the effect that a person may be trusted by churches or communities as a leader in spiritual matters. Every Christian is free to give witness to his faith, but it is well that when one undertakes to lead communities in religious work, and especially when one is contemplating ordination to the ministry of the gospel, he should be certified by a body of representatives of the churches. A local church may commission any one of its members to perform any special service within its own borders, but a certificate of licensure to preach issued by an association gives a broader commission.

At some times and in some places, the practice has appeared of delegating to other bodies—such as special committees or theological seminaries—the function of licensing to preach. This has little to commend it, and there is much to be said against it. There should be a committee in each association to examine the candidates and to make recommendation. This committee, if well organized, might be commissioned to issue license pending a meeting of the association. (See section on Licensure, p. 63 ff.)

5. The association as a council. Among Christian churches the local conference (association) has always served in advising on such matters as organization of churches, ordination of ministers, installation of ministers, settlement of

controversies, and the like. Among Congregational churches these functions have been performed until recent years by councils of the vicinage. Of late the approved form has been to incorporate in the by-laws of the association the provision that the association may serve as a council on request of a church or other parties concerned. This assures that the body which gives advice shall be thoroughly representative, with no possibility of partiality; that the case will be a matter of permanent record; and, in the case of ordination, will automatically insure the full ministerial standing of the candidate. The National Council of the Congregational Churches at its meeting in 1907 recommended this procedure. (See section on Councils, p. 28 ff.)

6. Service through the association. There are also executive services which every association naturally renders. In addition to furnishing inspiration and mutual counsel the association can be helpful in promoting plans for developing the religious life, for enriching public worship, for furthering evangelistic effort, for directing social service, and for promoting information and income for missions. Some local bodies have provided for the support of aged and infirm ministers. (This is better cared for by the national bodies.) Beyond this, associations in large centers have become administrative bodies for missionary and extension work in their own communities. Sometimes this has been initiated by the association; at other times it has been by merger with local missionary and extension bodies.

Such associations are usually incorporated and maintain working relations with the state conferences and the national missionary societies, under which it is agreed what work they shall undertake and what approach shall be made to the churches for support. Their field of service usually comprises the planting of new churches within their own terri-

tory, the granting of missionary aid to churches which cannot support a full program by their own resources, the conduct of purely missionary enterprises and the fostering of the work of all the churches. (For form of by-laws for an association, see p. 119.)

In some states where the number of churches is too small to justify more than one association, the functions of the association are taken over by the state conference; in other states, where some of the associations are necessarily small, some of the functions of the association are voluntarily committed to the larger body. The democratic principles of the denomination make possible modifications in organization which circumstances seem to dictate.

III. THE STATE CONFERENCE

The state or areal conference is the body which furnishes the fellowship and means of coöperative endeavor for the churches in the larger area. It is sometimes called by another name; for example, in Hawaii, the Evangelical Association, and in the Christian fellowship, the Convention.

1. Boundaries of the conference. While the bounds of a conference under whatever name are usually and roughly those of a state, the state may be divided into two conferences, as in California; or more than one state may be involved in a conference, as in the Middle Atlantic Conference, the Southwest, the Southern Convention, etc.; or, as in a dozen instances, a state conference may have in its membership one or more churches from beyond its geographical bounds.

Conferences may for good reason overlap; for example, the German General Conference overlaps several state con-

ferences, and in several states colored conferences occupy the same geographical territory included in white conferences. In general the freedom which characterizes the Congregational and Christian churches applies to their organization here as elsewhere.

2. Members and organization of the conference. In the Southern Convention of the Congregational and Christian Churches the members of the Convention are elected by the local conferences or associations. The same is true of the Afro-Christian Convention. For the most part, however, the delegates to the state conference are elected by churches belonging to associations which are recognized by the conference. In most states, but not all, ministers in good standing in associations recognized by the conference are full voting members of the conference itself, and the same applies to the officers and members of the committees of the conference and the officers of the women's organization associated with the conference.

The representation of the churches in the conference should be by elected delegates, under terms prescribed by the by-laws of the conference. In some states this is limited to one delegate in addition to the pastor; more frequently, as in the case of associations, it is one or two delegates for each church, with additional delegates for the larger churches on the basis of the number of members. More recently the commendable practice has arisen of designating that in addition to its pastor, a church shall be entitled to two delegates, a man and a woman, with an additional delegate for each one hundred or two hundred members in addition to the first hundred or two hundred members.

The approved but not universal rule with reference to the membership of pastors is that pastors who are in full standing shall be members of the conference, and that a church

may elect a pastor who is not in full standing in his association as one of its delegates, but that otherwise such a pastor would be a corresponding member without vote. While this rule reduces the representation of a church whose pastor is not in full standing, it is reasonable that important affairs of the denomination should be under the control of those who are in full denominational standing, whether as laymen or ministers. The National Council of Congregational Churches recorded its conviction in 1907 in these words: "That the membership of a state conference be constituted by representatives of all such churches and by all such ministers as are in good standing in the local associations of the state."

The growth of the federated church movement has raised the question of the rights of the pastor of a federated church in the ecclesiastical gatherings of a denomination represented in the federation to which he does not belong. To encourage the federation movement and to provide full representation of the denominational unit in the individual federated church it seems reasonable that the pastor of such a church should represent that unit in its ecclesiastical bodies, having the vote except on questions affecting the standing of churches or ministers, but that his own denomination should be solely responsible for his ministerial character and standing. (See form for constitution of conference, p. 107 ff.)

While the standing of churches and ministers is in associations recognized by the state conference, clearly in extreme cases the state conference should reserve the right to refuse membership in its own councils to a given church or a given minister where the grounds of such objection are clearly established, even though the local association has neglected to act on the case. The conference clearly has a right to protect itself. In the Southern Christian Convention difficulties in local bodies could be appealed to the Convention

for final decision. Congregational conferences have consistently declined to serve as courts of appeal.

3. Functions of the conference. As in the case of the association the original function of the state conference is that of fellowship; the bringing together of men and women of common mind for mutual stimulation and help, for inspiration, and for the discussion of common concerns; for the bearing of common testimony through resolutions; for the gathering of statistics for mutual information; for provision of helps, literature and periodicals, not alone for its own work but on behalf of the home and foreign boards; and to provide for special gatherings, such as convocations of ministers for prolonged studies. The conference also provides opportunity for planning work together. It furthers plans for evangelism in the local churches and through concert of effort. It affords opportunity for stimulating such special work as men's and women's organizations in the local churches, in the associations, and in the state as a whole.

The state conference is the appropriate agency for fraternal counsel. Under its present development it provides an employed staff to make this service effective. The superintendent and the field men are available for conference with pastors and with churches concerning their intimate problems and their immediate activities. They render service in the placement of ministers, thus helping both church and minister. They are available for consultation with reference to the relocation of churches, building problems, and questions of legal rights. Their service is available to the churches directly and also through the guidance of the district association in its operations.

Religious education has come to be one of the special functions of the state conference. Many of the conferences provide expert volunteer or paid leadership for the guidance

of the churches in their church-school work and in their work for young people in general. Here the state conference co-operates with the Education Society. This in particular has eventuated in very active operations among the young people of the churches.

The state conference is the natural agency for the conduct of church extension and missionary work within the bounds of the conference. Originally this work was carried on by separately organized missionary societies. All of these state missionary societies have now been merged or coördinated with the corresponding state or regional conferences. The state conference has now become an incorporated body, legally competent to carry on business. Increasingly the state conference serves as trustee for churches that desire to safeguard their property and invested funds. As a missionary society the conference represents the churches in organizing new churches and Sunday schools, grants home missionary aid to churches that cannot support their own program, assists missionary churches in merging or in federating with other churches—and on occasion in the dissolution of churches which should no longer continue—by looking after the conservation of their property and its proper disposal, and in general by furnishing help in missionary activity.

From the missionary standpoint there are three types of state conference: (1) the self-supporting conference, which provides all its funds for its own missionary work; (2) the coöperating conference which receives appropriations from the national Home Missionary Society for the state as a whole; and (3) the missionary conference, or territory where individual projects are aided by missionary societies, with or without the guidance of a state conference.

The state conference has become the agency of the churches

for the promotion of missionary interest and contributions, representing in this particular not only its own missionary work but that of the national home and foreign boards. This it does without extinguishing the individual interest of persons and churches in particular missionary enterprises, but by the cultivation of the total apportionment plan for all the denominational missionary enterprises. It is the state conference also which furnishes a receiving treasury for all benevolence moneys for the churches of the state. Furthermore, the state conference lends its assistance in guiding the associations in the important matter of the qualifications of candidates for the ministry, often providing study courses for those in preparation for the ministry and periods of experience in actual work calculated to demonstrate whether or not the candidate is qualified for the ministry. (See suggested constitution for a state conference, p. 116.)

IV. THE GENERAL COUNCIL AND THE WIDER RELATIONS

1. Historical development. In the early history of the Congregational churches no national body was provided for. There were held at different times gatherings of national import, specially called for particular purposes. The General Court of Massachusetts called such a gathering, known as the Newtowne Synod, in August of 1637, which examined and condemned eighty-two erroneous and nine unwholesome expressions. The Cambridge Synod, convened at different times from 1646 to 1648, adopted a platform covering church government, orders in the church, the fellowship of the churches and the relation of the church officers to the civil government. The Massachusetts Synod, so called, met in March, June, July and September of 1662. The Reformed

Synod assembled in Boston in September, 1679. The Saybrook Synod, called by the legislature of Connecticut, assembled in 1708. In 1852 a national convention was called at Albany, New York, and a national council was assembled in 1865, but without adopting any permanent organization. Not until 1871 was the National Council of Congregational Churches organized in Oberlin, Ohio.

Christian churches sprang up somewhat spontaneously in three different sections of the country, and with similar spontaneity got together more or less informally. But in 1819 there was organized at Windham, Connecticut, the General Christian Conference or Convention which finally issued in the incorporated General Convention of the Christian Church, with its associated mission board and other organizations.

The National Council of the Congregational Churches and the General Convention of the Christian Church merged into the General Council of the Congregational and Christian Churches at Seattle, Washington, in 1931.

2. Membership. Each state conference or similar organization of churches and each local association or like body may elect delegates in numbers varying according to the size of the electing body to an aggregate of over 800 members. Each college or theological seminary recognized by the Council is entitled to one delegate. The moderator, assistant moderators, the secretaries, the treasurer, and the editors of national church periodicals are members *ex officiis*. In addition there are various classes of honorary members without vote, and the Council may extend the right to the floor for discussion to others at its discretion.

3. Functions of the General Council. As the name indicates, the General Council is a voluntary organization of Congregational and Christian churches for the purpose of

conference regarding their common interests. To this end a meeting is held once in two years. The central function of the Council therefore is to provide a gathering for useful discussion of questions of concern to the churches and to furnish inspiration for increased devotion and effectiveness.

Associated with the function of discussion and inspiration is that of the election of officers and agencies for carrying on the common work of the churches not otherwise provided for. Specifically, the Council provides for gathering and publishing the statistics of the churches in the *Year Book* of the Congregational and Christian Churches. For the purpose of stimulating fellowship and coördinating the various agencies, offices are maintained with a small staff of secretaries.

The General Council is not a legislative body with ecclesiastical authority over the churches, the conferences, the associations or the denominational societies. It does, however, pass recommendations addressed to any of these. It also bears testimony to its faith through approved statements or resolutions on various topics at its own will. These expressions carry with them no authority beyond the weight of their own wisdom, backed by the significance of the delegation from which they issue. This is of special significance, since every member of the Council is a corporate member of every national society. (See section 5 below.)

4. Organization. The *Moderator* of the General Council is its presiding officer. To him are committed responsibilities—or more properly speaking, privileges—of representing the Council among the churches. The representative functions of the moderator embrace visiting and addressing churches, conferences, associations and conventions, upon their invitation, and representing the Council in the wider relations of Christian fellowship so far as he is able and disposed. It is understood that his personal acts and utterances have no

formal authority from or upon the General Council or its constituent groups. The services which the moderators of the Council render have proved most welcome among the churches, and the fellowship engendered thereby has been genuine and far-reaching.

The *Secretaries* of the Council, in addition to carrying on the routine business of the organization, are also charged with any appropriate service which they may render to the churches, the associations and the conferences, especially in coöperation with the officers of the state conferences. The ranking secretary is *ex officio* a member of and the secretary of the Corporation for the General Council. He is also a member of the Commission on Missions and its general secretary; consequently he is responsible for the general oversight of the interrelations of the national societies and of their relations to the churches through the General Council. Some one of the secretaries is assigned to each commission of the Council for executive service.

Between the sessions of the Council an *Executive Committee* chosen by the Council attends to the details of business. This committee arranges for the meetings of the Council itself and submits programs for these meetings. It is also the agency for correlating the activities of the several commissions appointed by the Council. It is charged with attending to the financial affairs and general business interests of the Council itself between meetings. In addition to matters particularly referred to the executive committee, it is charged with representing the Council in all matters not otherwise provided for. It also serves as the policy committee of the Council.

The General Council is not itself an incorporated body, but the *Corporation for the General Council of the Congregational and Christian Churches of the United States*, created

by the General Council and working under its supervision, is empowered under the laws of the State of Connecticut to hold and administer funds and property for the purposes of the Congregational and Christian churches, and of churches affiliated with them. This service may be rendered for — (1) churches, singly or in groups; (2) societies, boards, conferences, associations, etc.; (3) denominational educational institutions; (4) denominational charitable and eleemosynary institutions; (5) the Council itself; and (6) any other organizations for the advancement of the general interests and purposes of these churches.

At its will the General Council appoints various commissions. The functions of the *Commission on Missions* are to correlate the administration of the several missionary societies and boards affiliated with the Council in the interest of economy and efficiency and to promote the appeal for benevolence funds. Through this commission it is possible for the Council and the churches to keep in touch with the wide range of their benevolent activities.

The *Commission on Evangelism and Devotional Life* serves the churches in the field indicated by its name. There are several other commissions charged with little if any executive responsibility, but instructed to study and report each in its own field. They operate with such coöperation with the executive agencies of the denomination as seem feasible. Except as specifically directed by the General Council they work under the oversight of the Executive Committee.

5. The national societies. The older missionary and education societies were voluntary organizations, though growing out of the churches, and at their organization were interdenominational in their scope. Some of the newer organizations were initiated by the National Council of the Con-

gregational Churches, as was the mission board of the Christian churches by the General Convention. These have now been brought together in the following grouping:

- (a) The American Board of Commissioners for Foreign Missions.
- (b) The Home Boards, embracing (1) the Congregational Home Missionary Society, (2) the Congregational Church Building Society, and (3) the Congregational Sunday School Extension Society, the three being served by a common administrative committee, and popularly designated the "Church Extension Boards"; (4) the Congregational Education Society, and (5) the Congregational Publishing Society, these two being served by a common administrative committee, and known as the "Education Boards"; (6) the American Missionary Association, working among the underprivileged in the United States, and (7) the Congregational Board of Ministerial Relief.

The national societies are all interrelated through the fact that every voting member of the General Council is also a voting member of each one of these societies. In addition to this majority membership each society appoints a relatively small number of members at large, so that the controlling membership is the membership of the Council in each case. This arrangement makes it possible for the representatives of the churches to act on matters of concern to several societies in common in sessions of the General Council. Then each society meeting in separate session may act by simple ratification without further discussion, since the members are largely the same. This gives unity of operation and makes the missionary societies the instruments of the churches themselves. The women's organizations have been merged

with the general societies: the Woman's Board of Missions, the Woman's Board of Missions of the Interior, and the Woman's Board of Missions for the Pacific uniting with the American Board of Commissioners for Foreign Missions; and the Woman's Home Missionary Federation with the Home Boards. Each of these organizations, however, maintains its corporate existence for possible corporate action in the future.

- (c) The Pension Funds, embracing (1) the Annuity Fund for Congregational Ministers, and (2) the Retirement Fund for Lay Workers, independently organized, the membership consisting of those who hold participating policies in these funds.
- (d) The Council for Social Action, consisting of eighteen members, is a creation of the General Council, working under resolutions adopted in 1934 and reporting directly to the Council.

The detailed administration of the American Board is in charge of its Prudential Committee consisting of its president and vice-presidents, with thirty-six members elected by the society itself, twelve of them on nomination from the state conferences. The group of Home Boards is managed by a common board of directors similarly constituted, but with four separate administrative committees for routine business.

The thirty-six elected members of the Prudential Committee of the American Board, the thirty-six elected members of the Home Boards, and the eighteen members of the Council for Social Action, with nine members elected at large by the General Council, together with the moderator and the secretary of the General Council, *ex officio*, constitute the Commission on Missions. This with the interlocking membership of the Societies and the General Council gives to the

representatives of the churches themselves the general direction of national administrative operations. To this principle the churches seem committed, though the exact form of the organization has gone through various changes and may be further altered as occasion requires.

6. The International Council. Since 1890 there has been convened, first in Great Britain and then in America, approximately every ten years, an International Council of the Congregational Churches. To this International Council belongs the General Council of the Congregational and Christian Churches. Its purpose is to foster and express the substantial unity of these churches in faith, polity and work; to consult upon and devise measures and to maintain agencies for the advancement of the common interests of the churches.. The membership is made up of 150 from the United States; 150 from the British Isles; 20 from Canada and Newfoundland; 32 from Australia; 10 from South Africa, and 38 from the rest of the world.

There is an interim committee to which may be referred subjects for consideration and to deal with matters affecting the Council that may arise between meetings.

7. Interdenominational cooperation and church union. The General Council is a constituent of the Federal Council of the Churches of Christ in America, which brings into close consultation and coöperation twenty-five major denominations. Through its mission boards the General Council and the churches are in coöperation with the other denominations in the Foreign Missions Conference and in the Council for Home Missions, through which comity and coöperative endeavors are being worked out among the major denominations. Both groups of churches, the Congregational and the Christian, have been devoted to the ideal of the united body of Christ. The General Convention of the Christian Church

was constituted by the coming together of three distinct groups. In the Congregational churches the main stream has been joined by a number of tributaries. Christian unity constitutes one of the six fundamental principles of the Christian churches, and in the preamble of the constitution of the National Council of the Congregational Churches was expressed the common sentiment of these churches as follows:

“While affirming the liberty of our churches and the validity of our ministry, we hold to the unity and catholicity of the Church of Christ, and will unite with all its branches in hearty coöperation; and we will earnestly seek, so far as in us lies, that the prayer of our Lord for his disciples may be answered, that they all may be one.”

Both bodies have repeatedly put themselves on record in favor of unity and have conferred with other communions on many occasions.

In local relations the churches of both groups have ever been forward in coöperation, and whenever possible have united forces, merging or federating local churches with those of other communions.

In 1931, after six years of conference, the National Council and the General Convention merged on the basis of a plan of union published in the minutes of the National Council of 1929, which affords a perpetual invitation to other communions to join in actual union with these churches, and at the same time furnishes a basis of union that is at least a practical introduction to further consideration whenever there is the will to unity. It is worthy of note that this was the first union in the United States of America of two denominations of wholly different origin. It is also noteworthy that it was accomplished with a minimum of difficulty and with very few churches refusing to participate in the union.

The invitation to other denominations to unite with the Congregational and Christian churches is stated in the preamble of the constitution of the General Council as follows:

“We hold to the unity of the Church of Christ and will unite with all its branches in fellowship and hearty coöperation; and we earnestly seek that the prayer of our Lord for the unity of his followers may be speedily answered.”

The General Council maintains a permanent Commission on Interchurch Relations and Christian Unity, for the careful study of all phases of interchurch relations, including local and general expressions of fraternity, comity and coöperation, such as federated churches, federations of churches, coöperative enterprises, and comity in educational and missionary work. It also studies church union, including its objectives, its feasibility and its processes, and cultivates friendly relations with other bodies of Christians for the sake of those relations in themselves and in the hope of consummating further union.

PART FOUR

THE MINISTRY

I. ORDINATION

The term "minister" refers to the officer who in the New Testament was designated variously as elder, bishop, pastor, teacher, etc. He is set aside by the church to give himself especially to preaching and other spiritual ministry. This setting aside is called "ordination."

1. By what body. Ordination may be by a council of the vicinage on the call of a church. (See p. 28.) The preferred plan is for the local association to be requested by the church to sit as a council for ordination. (See p. 44.)

2. How regulated. In the past it has been the practice to trust the church involved and its voluntary advisers to ordain only fit candidates. Inasmuch as ordination places upon the entire fellowship heavy responsibilities, this voluntary process did not prove wholly satisfactory; therefore there has arisen the practice of ordination by association.

To avoid the possible embarrassment of having to refuse ordination it is desirable that candidates be examined in advance by a responsible association committee, and that this committee have the guidance of a coördinating state committee. Where committees of associations and conferences are wanting, candidates should have conference in advance with the registrar of the association and the superintendent of the conference. Further precaution may be taken by holding the council for the examination of a candidate somewhat in advance of the proposed date for ordination, in which case a committee or designated members of the council may represent the council at the ordination service. The practice of the Christian churches has been that of having examination in advance and ordination at conference (association) meetings.

3. Standards. The candidate should give satisfactory evidence of real and vital Christian faith, of high moral character, of genuine religious experience, and of unquestioned response to the divine call to the ministry; he should present credentials as a member of a Congregational or Christian church which recommends his ordination, and also certificates of graduation from college and seminary, or equivalent scholastic attainment; or in very exceptional cases, of the completion of a prescribed course of study. (See §4 below.) Ordination should not ordinarily be sought until after the candidate has held a license to preach for at least one year; during which, evidence of capacity for such service has been shown. Students should not seek ordination until their studies are completed, or nearly so. When possible, it is desirable that there should be also an apprenticeship served under an experienced pastor.

The particular occasion for ordination should be the call of a church to become its pastor or an invitation to engage in similar service. This may properly include the work of director of religious education when and only when equipment for the regular ministry is enjoyed. To insure orderly procedure and to avoid possible embarrassment, churches that call associations or councils for the ordination of candidates should require such candidates to present themselves in advance, with their credentials, to the officers of the association or to a committee of the state conference when such is provided. (See p. 116.)

Candidates for the ministry should guard themselves against the temptation to take short cuts into this sacred calling. The work of a lifetime is involved. The exactions of the service are severe, and the years of preparation should not be begrudged on penalty of regrets in later years.

4. Study courses. Strong emphasis should be placed upon thorough academic preparation for the ministry; *i.e.*, both college and seminary courses. Any tendency to waive this standard should be resisted. Where compelling reasons exist for exception to this rule, provision should be made for a thorough-going study course prescribed by the association or conference. This should be satisfactorily completed before ordination or the granting of full ministerial standing. This course of study should be comprehensive and intensive, involving not only wide reading but frequent consultation with experienced ministers and teachers. The field work being done by the candidate should be considered a part of his course and should be supervised by designated advisers. The course should be carried forward in connection with some seminary designated by the association or the conference which will give the examinations and authenticate the academic record, and the candidate should be urged, if not actually required, to attend and report upon convocations, summer sessions, or other helpful gatherings.

II. LICENSURE

Licensure is authorization to preach granted to those who are in preparation for ordination.

1. Who should be licensed. Applicants for license should be members of Congregational or Christian churches. Ordinarily license should be given only to those who contemplate ordination, and not until after at least one year in the seminary. Application should be made only in connection with a call to a church or to like service. In exceptional cases laymen who do not expect to be ordained to the ministry, but who because of circumstances are called upon to preach frequently and are well equipped for this service, may be

licensed to preach. Such a license should bear on its face the words, "Does not expect to be ordained," or the equivalent. Quite apart from formal authorization Christian laymen should be encouraged to exercise their gifts in spreading the gospel.

2. What licensure confers. The licentiate is entitled to use his certificate as a recommendation that he is worthy to serve the churches as a preacher. Licensure does not ordinarily carry with it authorization to administer the sacraments or the right to perform the marriage ceremony. In some cases full ministerial authorization is granted for a period of one year within a particular parish. In other places the right to marry but not to administer the sacraments is conferred. (These plans are not recommended as ordinary procedure.) In cases where it is desirable that a licentiate should administer the sacraments, it is better that the particular church served should confer this authorization. In localities where the alternative would be the ordaining of persons not fully equipped and where the law permits, full authorization of the ministry may be granted to the licentiate within a particular parish and for a definite period. Every license should specifically state any such authorization conveyed by the license.

3. What body bestows licensure. Licensure should be bestowed by the association or conference which holds ministerial standing, within whose bounds the candidate lives or labors. The practice of giving authorization to officers to grant licenses *ad interim* is not to be encouraged. There is much to commend the plan of providing in some localities a carefully constituted committee within an association or conference, to which committee shall be referred full power to grant licenses for limited periods. Such a plan may provide for more careful investigation, examination and follow-

up than is possible for the entire association. Where licensure is granted by associations it should be after a thorough examination by a committee of the association. It is advisable that there should be a consecration service in connection with licensure. (See form on p. 182.)

4. Examination for licensure. The examination should cover Christian character and experience, the call to preach and educational qualifications. It should include presentation of an outline of a sermon by the candidate, and also a fully written sermon. There should be an oral examination covering conceptions of the Christian ministry; his beliefs concerning God, Christ, the Church, and the kingdom of God; his knowledge of the Bible, of denominational history and polity, etc.; and his purpose to work in fellowship with his brethren in the building up of the kingdom of Christ on earth.

In instances where the proper representatives of a recognized theological seminary may be in attendance or easily available, it may be appropriate for the council to take a statement from the seminary in lieu of an examination in the field of scholarship. The reason for this is that if a man is licensed at the end of his first year of seminary study, his theological thinking may well be so far from rounded out that a technical examination would not be helpful or revealing. The seminary, however, is in position to submit a fair judgment of the man's scholarship.

5. Period for which licensure is granted. Unlimited licensure should never be granted. Granting license subject to revocation may involve embarrassments. The common practice, which is commended, is to grant for one year a license which may be renewed according to circumstances. The license may be for two years where this is clearly desirable. Every licentiate should be under the fraternal oversight of

the licensing body. Great care should be exercised in revising the association's list of licentiates and in providing accurate reports for the *Year Book*.

III. MINISTERIAL STANDING

1. **Where held.** Ministerial standing is maintained in the association or conference (convention) in which the minister lives or serves. When a minister moves he should promptly transfer his standing to the association of his residence. Where the association is very small, as well as in states where there are no associations, ministerial standing should be held in the state or regional conference (convention). It is recommended that where associations embrace fewer than ten churches or groups of churches, each of which ordinarily employs a regular minister, standing should be held in the conference. In some cases ministerial standing is held by ministerial bodies in which there are no appointed delegates from the churches. This is not commended; the churches themselves should have a definite voice in so important a matter.

It is well that the state conference should advise through a state committee with associations regarding ministerial standing. A minister should hold full standing in but one body of one denomination. He may be an affiliated member of another, and it may be provided that this shall give him a vote in all but ecclesiastical councils, whether associational or of the vicinage. The practice of the Christian churches of furnishing each minister a certificate of standing annually is to be commended.

2. **How established.** (1) Ministerial standing is secured by vote of the association or conference based upon certificate of ordination by a competent body and membership in a

Congregational or Christian church. The association or conference may refuse to recognize the certificate of a council which in its judgment was not properly constituted. When so provided by the by-laws of the association a candidate ordained by that association becomes *ipso facto* a member of the association. Where membership is not thus involved, application should be made simultaneously for such membership. (2) Ministerial standing is also secured by vote of the association accepting letters of transfer from other associations and from other denominations. In all such cases the papers should be complete. In some associations provision is made for *ad-interim* transfer by the registrar or other officer. This practice is not commended. Conceivably there are times when some arrangement should be made for *ad-interim* transfer; but if so, it is advised that such transfer be under the direction of a competent committee or board.

In receiving a minister from another denomination whose ministerial standards are not equal to our own, there should be an examination of the candidate; if this proves unsatisfactory, membership should be delayed until the completion of a course of study to be prescribed by the conference or association. The same may apply in transfers from Congregational or Christian bodies whose standards are low. The candidate should always be a member of a Congregational or Christian church or of "an evangelical church not associated with another denomination." (Minutes of the National Council of 1929, p. 209.)

3. How terminated. Membership in an association is terminated (1) by transfer to another body, on vote of the association; (2) by dropping from membership for failure to meet the conditions of membership in the association, for unfaithfulness to ministerial vows, for moral turpitude or because of withdrawal from membership in a Congregational

or Christian church. The rules under which such dropping of members takes place should be specific and should always provide for full notification of the member, together with opportunity for explanation and defense. Great care should be taken with records of ministerial standing, since very important rights of the members are involved. Ministers who go into business should weigh conscientiously the considerations which call for demitting the ministry, and associations should provide in their by-laws conditions under which ministers in business may properly be retained in full standing; (3) by discipline, after trial for unministerial conduct. The older procedure was for the church to try the minister and itself depose him from the ministry. This presumed the reference of their findings to a council for advice before final action. It is incongruous for a church to take final action, if the association holds ministerial standing. A church, however, may proceed against a minister and present its findings to the association for its consideration.

4. Status of a disciplined minister. The National Council of Congregational Churches in 1907 voted as follows:

"Whereas, The National Council has affirmed that the ministerial standing of an ordained man is completed and constituted only by membership in a district association or state conference and is sustained by the maintenance of such membership,

It is therefore voted that the loss of such membership for good and sufficient cause is the loss of ministerial standing; that no further action, such as technical deposition, is required for terminating a man's ministerial character; and that one who has thus lost ministerial standing and character should no longer be recognized as a minister or employed by our churches, and his name shall not appear in the Year Book."

In proceeding against a minister the utmost care should be taken to be just to him. His character and his lifework are involved. He is entitled to receive the charges against him in writing, with the knowledge of those who make them. Charges should not be made by a single individual (I Tim. 5:19). They should be presented sufficiently well in advance of proceedings to enable him to prepare his defense. He should be given the right of personal appearance in his own behalf, and the association should provide conditions under which he may be defended by a ministerial member of the association or by a lawyer, if desired. The hearing may be before the association or the local conference as a whole, or before a special committee appointed for the purpose, which should report its findings to the association for action following any desired discussion. Should the accused desire to have a mutual council before which the case could be laid, such request should ordinarily be granted. The principles given by Jesus (Matt. 18: 15-17) should prevail.

The findings against the accused minister may result in public censure, in suspension of ministerial standing for a period which may be renewed, or for an indefinite time which may be terminated by vote. During this time he is to all intents and purposes a layman. Again, he may be expelled from the association, the expulsion carrying with it a deposition from the ministry. In this case he is no longer a minister but a layman. His offense may not be such as to justify his expulsion from church membership, though sufficiently serious to make the continuance of public ministry inadvisable.

Restoration to the ministry should be only by action of the association that deposed the former minister or by the explicit consent of such association to action by a sister body. There is no supreme court in the denomination to which ap-

peal may be made from the decision of an association in deposing a minister. Should a sister association be convinced that an injustice has been done a deposed man, it should seek to secure his reinstatement by the association which deposed him, or the explicit consent of that association for his reinstatement by another association. Failing in this, effort may be made to secure a mutual council, to which the differences may be submitted for decision, if both parties are willing, otherwise, for advice; beyond this, the only orderly recourse is the treating of the deposed as a layman, who may then by regular processes be reordained to the Christian ministry, if it is deemed wise.

IV. PLACEMENT OF MINISTERS

Under a democratic polity the question of placing ministers is an important and at the same time a difficult one. Strict adherence to the democratic system means that there is no authoritative process for the placing of ministers by the denomination. Whatever the denomination may provide by way of help, the minister must ever remember that, humanly speaking, the responsibility for his placement rests with himself. Furthermore, for a minister with a charge, the doing of good work in his present post and conducting the church harmoniously are the most compelling recommendations he can have.

If he is true to himself and to the nature of his work, the minister does not enter the sacred calling for the sake of preferment. Many a time the wisest course—in fact, the only wise course—is to take what opens, even though it does not afford so large a field as he feels himself competent to serve. It may be that he is mistaken about his ability, but if not, the smaller field with fine work may be the gateway to the right field at the right time.

Historically, introductions of ministers to churches have been by recommendations of acquaintances. On his graduation from the seminary, the student is recommended to vacant churches by the president or one of the instructors of the seminary. A mutual acquaintance, either lay or clerical, frequently introduces a minister to a vacant church. It is embarrassing for a minister to ask a brother minister to introduce him, and often it is more embarrassing for the one who is asked. Moreover, it is not good policy for a minister to ask a number of people to recommend him to a church. It is a better plan to have one's name proposed by a single individual who is prepared to furnish the names of others from whom the church itself may make inquiry.

But after all is said along the foregoing lines, it should be recognized that the fellowship of the churches has a large responsibility regarding the placing of ministers. That responsibility is being met most largely today through the superintendents or executive heads of the state or regional conferences, who frequently have associated with them state committees on ministerial placement. There is also the Board of Pastoral Supply, which serves largely the New England states, but not exclusively so. It is to be remembered that while these officers of the denomination have no authority to place men, they do serve the important function of making introductions. Ministers should bear in mind moreover, that no superintendent, for example, can introduce all of the men to the best vacancies which occur in his territory.

V. INSTALLATION AND RECOGNITION

1. Installation. The historic ceremony of installation of a pastor over a church is an impressive one. The tendency to introduce length into such councils, regrettably evident on

occasion, cannot be too strongly deprecated. The occasion itself with its effect upon minister and congregation is sufficient justification for the installation. In addition to its dignity and impressiveness it involves certain legal right, and the dissolution of the relationship requires a council of dismissal. Installation may be by a council of the vicinage or better by the association (local conference) sitting as a council. It involves an examination as a prerequisite to a public service of installation. (For form see p. 36.)

A minister of another denomination may not properly be installed over a church, although evidence that transfer of standing is in regular process may be acceptable. A layman may not be installed as a pastor. A candidate for installation should be a member of the church over which he is to be installed and of the association of which the church is a member.

2. Recognition. Where the expectation is that the service of the minister will not be fairly permanent or where it is desired to avoid the necessity of a council of dismissal, a council of recognition may be held. This serves as an introduction to the churches and ministers of the community and provides an occasion of impressive dignity which exalts the relationship of pastor and people. The provisions for the council and examination should be similar to those for installation.

PART FIVE

CHARTERS, CONSTITUTIONS
AND BY-LAWS

I. SUGGESTIVE ARTICLES OF ASSOCIATION
(OR CHARTER) FOR A CHURCH

The laws of the state in which the church is located must be consulted.

WE, THE SUBSCRIBERS, hereby associate ourselves together as a Corporation under the Laws of the State of to be known by the name of A..... B..... Church, Incorporated, of for the purposes of—

1. The worship of God and the promulgation of the Christian religion;
2. The support of missions;
3. Furnishing aid to the needy and sick;
4. Procuring, holding and keeping in repair a house of public worship, a parsonage, parish house and other real estate, necessary, appropriate, or desirable for the purposes aforesaid;
5. Accepting trusts and holding trust funds, procuring and holding stocks, bonds, moneys, securities and other property, real or personal, all for the purpose aforesaid, at in the County of in the State of.....

(Where the incorporated church succeeds another church or ecclesiastical society, add—

To succeed to the legal rights and powers of.....) upon the following conditions: That said association adopt by-laws for the election of its officers and the conduct of its business.

6. Until the first annual meeting, the following shall constitute the Board of Trustees:

.....Chairman
Vice Chairman
Secretary

7. The annual meeting of the church shall be held on the day of, each year.

Dated at in the County of,
 this day of, 19...

II. BY-LAWS FOR A CHURCH

Suggested form for Congregational and Christian Churches

(This form is calculated to be inclusive, with the expectation that the individual church will eliminate such parts as are not required. Sections marked with an asterisk (*) may be omitted or abbreviated.)

Article I. Name

The name of this church shall be
 Church in

Article II. Object

The object of this church shall be to bind together followers of Jesus Christ for the purpose of sharing in the worship of God and in making his will dominant in the lives of men, individually and collectively, especially as that will is set forth in the life, teachings and death of Jesus Christ.

Article III. Polity

This church acknowledges Jesus Christ as its head and finds in the Holy Scriptures, interpreted by the Divine Spirit through reason, faith and conscience, its guidance in matters of faith and discipline.

The government of this church is vested in its members, who exercise the right of control in all its affairs, subject in legal matters to the Articles of Incorporation granted it by the of the State of

While this church is amenable to no ecclesiastical judicatory, it accepts the obligations of mutual council, comity and coöperation involved in the free fellowship of the Congregational and Christian churches, and pledges itself to share their common aims and work.

Article IV. Doctrine

This church recognizes the Bible as the sufficient rule of faith and practice, and holds that living in accordance with the teachings of Jesus Christ is the true test of fellowship. Each member shall have the undisturbed right to follow the Word of God according to the dictates of his own conscience, under the enlightenment of the Holy Spirit. The following statement of faith (or principles), therefore, is not a test but an expression of the spirit in which the church interprets the Word of God.

Faith.—We believe in God the Father, infinite in wisdom, goodness and love; and in Jesus Christ, his Son, our Lord and Saviour, who for us and our salvation lived and died and rose again and liveth evermore; and in the Holy Spirit, who taketh of the things of Christ and revealeth them to us, renewing, comforting, and inspiring the souls of men.

Covenant.—We are united in striving to know the will of God as taught in the Holy Scriptures, and in our purpose to walk in the ways of the Lord, made known or to be made known to us. We hold it to be the mission of the Church of Christ to proclaim the gospel to all mankind, exalting the worship of the one true God and laboring for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood. Depending, as

did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the kingdom of God; and we look with faith for the triumph of righteousness and the life everlasting.

(For the above, which is the statement of faith set forth by the National Council of Congregational Churches at Kansas City in 1913, may be substituted the following principles commonly held by the Christian churches:

We adopt the following principles as expressive of our faith and doctrinal attitude:

1. The Holy Bible, our only rule of faith and practice.
2. The Lord Jesus Christ, the only head of the Church and our only Saviour.
3. Christian, a sufficient name for Christ's followers.
4. Christian character or life, the only test of fellowship.
5. Individual interpretation, the right and privilege of all Christians.
6. The union of all the followers of Christ, that they shall all be one even as Christ prayed.)

Article V. Membership

The members of this church shall be persons who have been received by vote of the church and public acceptance of its covenant, (a) on presentation of satisfactory letters of transfer from other churches; or (b) if letters are not available, by reaffirmation of faith on recommendation of the board of deacons; or (c) on confession of faith and baptism (if not previously baptized or exempted because of conviction); or (d) on recommendation of the board of deacons when external baptism is waived because of conviction.

1. Reception. Persons recommended by the board of deacons, having been approved by vote at a regular meeting or service of the church, shall be received at a communion

service or at some other time as ordered by the church, by public assent to the covenant (or after the covenant has been thoughtfully signed). Any who are unable to attend in public, after approval by the church, may be received by the deacons acting in behalf of the church. (Some churches require that names of candidates shall be publicly announced one week before election.)

2. Termination of membership. The continuance of membership shall be subject to the principles and usage of the Congregational and Christian churches, and especially as follows:

(a) Any member in good and regular standing who desires a letter of dismission and recommendation to another church, upon request is entitled to receive it by vote of the church. This letter shall be valid as a recommendation for one year only from its date, unless renewed; and this restriction shall be stated in the letter. The right to vote shall be suspended when a letter is voted, and membership shall terminate upon notice of acceptance into another church, or at the end of one year after inquiry which fails to give ground for renewal. General letters addressed to no particular church shall not be granted.

(b) If a member desires to join a religious body with which this church is not in fellowship, or which would not receive its letter, the church may, at his request, give him a certificate of his standing, and his membership shall terminate upon receipt of notice that said member has been received into the body to which the letter was given.

(c) If, because of change of faith or for other reasons not involving unchristian conduct, a member in regular standing requests in writing to be released from his covenant obligations, the church shall patiently endeavor to secure his continuance in its fellowship; failing in such effort, the church may grant the request and terminate such membership.

(d) Members whose addresses have long been unknown or who for a period of two years, in spite of kindly approaches, have not communicated with the church or contributed to its support, may, by vote of the church, be transferred to a retired list. From the date of such transfer such persons shall cease to be reported on the active membership roll. If, after the expiration of a year, their addresses are still unknown or they are unwilling to renew their active connection with the Church of Christ, their names may be dropped from the roll by a further vote of the church.

(e) Should a member become an offense to the church and to its good name by reason of immoral or unchristian conduct, or by persistent breach of his covenant vows, the church on recommendation of the board of deacons may censure such member, suspend him or terminate his membership by a two-thirds vote at a duly called meeting; but only after due notice and hearing, and after faithful efforts have been made to bring such member to amendment in accordance with the law of Christ (Matt. 18:15-17).

The membership of no person shall be terminated (except by letter) at the meeting in which the recommendation for such action is first made.

3. Restoration to membership. Any person whose membership has been terminated may be restored by vote of the church at a duly called meeting; if for any offense, upon evidence of his reformation, or if for any other cause, upon satisfactory explanation.

Article VI. Services and Meetings

The services and meetings of the church shall be as follows:

1. Worship.

(a) *Services of worship* shall be held at given hours each Sunday, except when temporarily suspended by vote of the church.

(b) *The sacraments.* The sacrament of the Lord's Supper shall be celebrated at such times as the church may determine. (The older practice was to celebrate the sacrament on the first Sunday of alternate months, beginning with January. Some churches have found inspiration in holding communion on the last or first Sunday of the year, the Sunday preceding Lent, Maundy Thursday evening, at Pentecost, and on the first Sunday of November as a memorial in connection with All Saints' Day.) The baptism of adults and the baptism or consecration of children shall be administered at such time as the minister or, in his absence, the deacons may appoint. No ordinance is compulsory on any member.

(c) *Other services* for worship, inspiration, prayer and study may be held as determined by the church.

2. Business meetings.

(a) *Annual meeting.* The annual meeting shall be held as provided in the Articles of Incorporation of the church, to hear the yearly reports of the officers, organizations and departments, to elect officers, transact business, adopt the annual budget, and set up plans for the new year.

*(b) *Quarterly meetings.* Quarterly meetings of the church may be held in March, June and October, at times to be announced by the church council, at which meetings reports of the important activities of the church shall be presented by the various officers, boards and departments.

*(c) *Budget meeting.* A meeting of the church for the proposal of a budget for the ensuing fiscal year shall be held at least three weeks before the Every Member Canvass. At this meeting the church shall receive proposals through the board of finance for the budget for the ensuing year.

(d) *Regular services as business meetings.* The regular Sunday and midweek meeting of the church shall be considered competent, in case of necessity, to transact business; except corporate action requiring legal notice and business specifically referred to other meetings.

(e) *Special meetings.* Special meetings for business may be called by the pastor, the deacons, the trustees, or the church council, and shall be called by the clerk, on written request of five (.) adult members of the church. The nature of the business to be transacted shall be stated in the call.

**(f) Rules and Regulations.*

Notices. Notices for the annual and other corporate meetings shall be given in accordance with the requirements of the state law as follows:

(The provisions of the laws of the state in which the church works should be inserted here.)

Quorum. A quorum shall consist of . . . voting members. (Fifteen is suggested, with the advisability of a larger number for large churches and a smaller number for small churches. In some states the number required for corporate meetings is set by law.)

Voting. Elections shall be by ballot, except as otherwise provided in the by-laws. Unless otherwise required, a majority vote is decisive, and unless restricted by law all members of the church are entitled to vote, and all non-members of legal age who contribute regularly to the support of the church may vote upon all financial matters. (Consult the state laws.)

Official year. The official year of the church shall begin, and all officers, boards and committees shall assume their duties at that time and continue in office until their successors are elected and qualified.

Moderator. The pastor of the church shall ordinarily be the moderator of business meetings. (In some states election at each meeting is required.)

Reports. All officers, boards, committees and departments shall report at the annual meeting and at such other times as may be requested by the church.

***3. Education.** The church shall conduct a church school, the expenses of which shall be included in the regular budget of the church. As a part of Christian training, the school will be afforded the opportunity to contribute to the regular expense and benevolence budgets of the church.

It shall be the purpose of the church school to lead its members into an increasing experience of fellowship with God and in the development of a character which shall be genuinely and consistently Christian in all human relationships. It will endeavor to develop interest in the church and increasing desire and ability to participate in its life and work.

Rules for the administration of the church school may be proposed by the board of religious education for adoption by the church.

The church school shall include all the distinctly religious educational activities of the church. It shall make specific provision for the following:

(a) Sessions of the Sunday school.

(b) Other activities, including such projects as vacation Bible schools, weekday religious education, and occasional courses of lectures and instruction in religious subjects.

(c) Special organizations or groups, such as young people's societies, Boy Scouts, Girl Scouts, women's organizations, men's organizations and the like.

Article VII. Officers

The officers of the church shall be the following:

1. Pastor. The pastor shall be called for an indefinite time by a two-thirds vote of the church. *When a vacancy occurs in the pastorate, the church council (unless a special committee is appointed for the purpose), after seeking the guidance of the Divine Spirit, shall, with the coöperation of the executive head of the state conference and others, make a canvass of available ministers, settle upon the one who in

their judgment should be called to the pastorate, introduce him to the church, and at a duly called meeting propose his election.

*When a pastor has been elected and has accepted the call, if it is agreeable to him the association to which the church belongs or the churches of the vicinity shall be invited to sit as an ecclesiastical council for the purpose of installing or recognizing the pastor in accordance with established usages. At his first opportunity, the pastor shall become a member of the church and of the association of which the church is a member.

*While the term of the pastor shall be indefinite, the church may at any time by a majority vote at a meeting called for the purpose, request his resignation with the expectation that it will be presented within sixty days. On the other hand the pastor shall give sixty days' notice in case he wishes to leave of his own volition; but in the case of loss of ministerial standing on the part of the pastor, relations shall cease at once.

The pastor shall have in charge the spiritual welfare of the church with the assistance of the board of deacons. He shall seek to enlist men as followers of Christ, preach the gospel, administer the sacraments, have under his care all services of public worship, and administer the activities of the church in coöperation with the various boards and committees. He shall ordinarily preside at all meetings of the church except when matters concerning himself are considered or when another moderator is chosen. He shall be *ex officio* an advisory member of all boards and committees, and shall be the chairman of the church council.

***Associate or Assistant Pastor.** The church may at its discretion choose an associate or assistant pastor.

***2. Director of Religious Education.** The director of religious education, who may be associate or assistant pastor, chosen and released in the same manner as the pastor, shall initiate and supervise plans for the religious education work

of the church, including the Sunday sessions and related activities, under the guidance of the pastor and the board of religious education. (If the church does not have a director of education, provide here for the election of a superintendent of the church school, whose duties shall be prescribed by the board of religious education.)

3. Clerk. The clerk shall keep a faithful record of the proceedings of the church and of the church council, of which he shall be a member *ex officio* and its secretary. He shall keep a register with addresses of the members of the church, with dates and modes of their reception and removal; also a record of baptisms and marriages. He shall issue letters of transfer voted by the church, notifying the churches to which they are addressed; preserve on file all communications and written official reports; notify all persons elected to offices and committees; give legal notices of all meetings when such notices are necessary; conduct all correspondence so far as this is not otherwise provided for, and perform such other duties as are prescribed by law or as usually pertain to the office of a clerk or secretary of an assembly.

4. Financial Secretary. A financial secretary shall be elected at the annual meeting, who shall receive all payments on current expense and benevolence subscriptions; take charge of all offerings and special collections; keep an accurate account with each subscriber; pay all moneys received to the proper treasurer, taking receipts for the same; and furnish subscribers with quarterly statements of their accounts.

5. Treasurer. The treasurer shall receive all moneys from the financial secretary and other moneys of the church, and give receipt for the same. He shall deposit funds received in such depository as the trustees shall order. Under direction of the trustees he shall have the custody of all papers relating to the property of the church. The treasurer shall pay the bills of the church on order from the trustees or their

properly appointed agent. He shall keep accurate account of all receipts and disbursements and give such bonds as the trustees shall prescribe. The treasurer may, with the approval of the board of trustees, contract with some trust company, national bank, the state conference or the Corporation for the General Council, to invest endowments, legacies, trust funds and securities (in such funds as are legal investments for trust funds of the State of) and to pay the regular income from the same to the treasurer in regular instalments.

The treasurer shall keep a separate account of all benevolence funds. He shall remit benevolence moneys in accordance with the standing orders from the church or special orders from the board of benevolence. He shall hold the Deacons' Fund in a separate account, subject to the order of the board of deacons and deaconesses. (A separate benevolence treasurer may be provided, especially by larger churches.)

***6. Director of the Every Member Canvass.** A director and two assistants for the Every Member Canvass shall be elected at the annual meeting of the church and shall serve for one year. It shall be the duty of these officers to carry out during the month of an Every Member Canvass, whereby the annual budget or budgets of the church shall be underwritten.

7. Auditor. An auditor shall be elected at the annual meeting to serve for one year. He shall examine the accounts of the treasurer and the financial secretary, and report thereon as required by the church or the trustees.

***8. Historian.** At the annual meeting a historian shall be elected for one year, who shall keep a journal of all occurrences of interest to the church.

9. Other officers. Other officers may be elected as need shall dictate.

Article VIII. Boards

1. Board of Deacons. The board of deacons shall consist of . . . active members, . . . of whom shall be elected annually to serve for a term of . . . years. After serving two full terms a deacon shall be for one year ineligible for re-election. A deacon who has served many years may be elected a deacon emeritus, and upon such election shall be entitled for life to all the privileges of an active member of the board of deacons.

The board of deacons shall organize by the selection of its own chairman, under whatever name, its own clerk, and such other officers or sub-committees as it may ordain.

It shall be the duty of the deacons to coöperate with the pastor in ministering to the spiritual interests of the church and community. They shall assist in the preparation and administration of the ordinances, in caring for the poor, the sick, the sorrowing, the indifferent and the stranger. They shall have sole jurisdiction in the administration of the Deacons' Fund received at the communion service. They shall receive applications by letter or otherwise for admission to church membership and shall examine all applicants for membership on confession of faith, with respect to their fitness therefor. They shall give attention to discipline as provided for in these by-laws. They shall make an annual survey of the church roll and at the annual meeting submit recommendations to the church regarding necessary revisions. They shall provide for the supply of the pulpit in case of a vacancy and in the absence of the pastor.

2. Board of Deaconesses. There shall be a board of . . . deaconesses, . . . of whom shall be elected at each annual meeting for a term of . . . years, and after serving two full terms no deaconess shall be eligible for reelection until after the lapse of one year. The deaconesses shall visit the sick and needy, especially of their own sex, call upon new members, introduce new families into the life of the church

and coöperate with the pastor in promoting the spiritual interests of the church.

(Joint meetings of the deacons and deaconesses may be arranged.)

***3. Board of Religious Education.** There shall be a board of religious education consisting of the pastor and the director of religious education (or church-school superintendent), *ex officiis*, and . . . other members, . . . of whom shall be elected at each annual meeting to serve for . . . years. This board shall have supervision and direction of the educational work of the church. It is authorized to nominate a superintendent of the church school and shall have charge of the church school, with full power to appoint and remove teachers and also officers not otherwise provided for; also to inaugurate and maintain other religious educational activities. The board shall coöperate in the educational aspects of social service and benevolences. It shall determine the appropriation of funds contributed by the church school, with the advice of the school and subject to direction of the church.

4. Board of Trustees. The board of trustees shall consist of . . . members, elected for terms of . . . years in such manner that the terms of . . . members shall expire annually. After serving . . . full terms a trustee shall be for one year ineligible for reëlection. At least three-fourths of the members of the board of trustees shall be members of the church. The board shall meet regularly on . . . (day of the week) . . . of each month, and special meetings may be called as provided for by the board. The board shall elect its own officers and committees and determine its own mode of procedure. A quorum shall consist of . . . members.

Under the direction of the church and except as otherwise provided, the board of trustees shall have the care and custody of the property of the church and have charge of its financial affairs, always subject to regulations prescribed by the laws of the state. (It is well to quote the laws, if possible,

or to make reference to definite acts and amendments.) The board shall have no power to buy, sell, mortgage, lease or transfer property without specific authority by vote of the church.

***5. Board of Benevolence.** There shall be a board of benevolence consisting of . . . members, . . . of whom shall be elected annually to serve for a term of . . . years. The aim shall be to secure representation on this board of all departments naturally concerned in benevolences. The pastor or pastors, the treasurer and the financial secretary shall be members *ex officiis*. This board shall have in charge the supervision and correlation of the benevolence plans of the church. It shall be its duty to suggest through the board of finance the annual budget of benevolences, together with objects for regular or special offerings throughout the year, and to oversee all matters of apportionment of funds for benevolences. Subject to any direction the church may give, it shall direct the distribution of benevolence funds except the Deacons' Fund. It shall assist in promoting missionary interest and systematic giving to benevolences. It shall cooperate with the board of religious education in missionary education programs. In particular it shall seek to inculcate the ideals of Christian stewardship.

***6. Board of Finance.** (If this board is omitted, its functions may be assigned to the church council.) The board of finance shall consist of three members named by the board of benevolence, three members named by the board of trustees, the treasurer, the financial secretary, the director of the Every Member Canvass and the president of the (name of women's organization). It shall be the duty of this board to receive the recommendation of the board of benevolence and of the board of trustees relative to the budget, and to present a joint budget to the budget meeting. At other times this board may make recommendations for adjustment between the budgets, to be acted on by the church.

***7. The Church Council.** (Various names are employed, e.g., Church Committee, Official Board, Standing Committee, Prudential Committee, Cabinet, etc.) The church council shall consist of the pastor as chairman (also the assistant pastor, if any), the director of religious education, the clerk (who shall be secretary of the committee), the church treasurer, the financial secretary, the director of the Every Member Canvass, the chairmen of the several boards and standing committees, the heads of auxiliary organizations, and . . . members at large, elected at the annual meeting, of whom . . . shall be from the board of trustees, . . . from the board of deacons, and . . . from the board of deaconesses.

It shall be the function of the church council to visualize the entire task of the church, to advise the pastor on the general direction of the church's activities, and to coöperate with him in the formulation of a well-rounded program. The council may act for the church in minor matters, always assuming that unless such action is taken with practical unanimity, it must have the confirmation of the church. The council shall submit to the annual meeting a comprehensive program involving the chief objectives of the church for the coming year. All officers, boards, committees and auxiliary organizations shall present their plans and programs to the church council for their information.

The church council shall meet ordinarily on the (Five) members shall constitute a quorum. Special meetings may be called by the chairman.

***Article IX. Committees**

1. Membership-Enlistment Committee. An enlistment committee, of which the pastor shall ordinarily be chairman, shall be appointed by the church council in such number as the council shall deem wise. This committee shall coöperate with the pastor in securing the enlistment of men, women, and young people in commitment to the ways of Jesus Christ, in membership in the church, in active service in and for

the church, in regular attendance upon the church worship, and in the fullness of the development of the Christian life through personal religious devotion and Christian worship and instruction in the home.

This committee shall propose to the church annually a program of enlistment for the church and its various departments: including plans for the development of the evangelistic purpose, concrete plans for the enlistment and training of new members, the conduct of training classes for the young and of instruction classes for adult candidates, training for new members in the life and work of the church, the special preparation of those well qualified for personal approach to individuals, the enlistment of young people in Christian lifework, the conduct of Christian preaching missions, and the provision—if occasion offers—of lectureships in religion.

2. Social Action Committee. There shall be elected at the annual meeting for a term of one year . . . members of a committee on social welfare. This committee shall coöperate with various community welfare agencies and supplement the activities of these agencies on its own behalf. It shall seek to relate the church to the organized philanthropies of the parish, having concern for civic reforms, the interests of public education, the securing of employment for members of the church and congregation, with necessary adjustment to life on the part of strangers, the rehabilitation of any who have come upon maladjustments to life, and other aspects of social welfare.

The committee shall coöperate with the board of religious education in the development of plans for education in the field of social welfare. In this connection it shall seek the coöperation of the church in the plans of the state and federal agencies for research, education and action in public problems, including economic, race and international relations.

3. Nominating Committee. At least three months prior to the annual meeting the church council shall appoint a nominating committee to prepare nominations for all officers, boards and committees not otherwise provided for. This committee shall prepare a ballot nominating one person (two persons) for each office to be filled at the annual meeting, and such nominations shall be printed and available at the church not later than two Sundays previous to the annual meeting. Ten adult members of the church may make similar nominations. The ballot thus prepared shall be the official ballot at the annual meeting, provided always that any voter may write upon his ballot the name of any eligible person and that the right of a member to make a nomination from the floor shall always be recognized. In case any nominee after election declines to serve, the nominating committee shall propose a substitute at the next business meeting of the church.

4. The church council shall appoint the four following committees to operate in the fields indicated:

- (a) Music Committee;
- (b) Ushers' Committee;
- (c) Hospitality Committee;
- (d) Publicity Committee.

5. Other committees. Other committees may be appointed by the church or the church council as needed.

6. Annual delegates. At the annual meeting the church's quota of delegates shall be elected (1) to the state conference, (2) to the association of Congregational and Christian churches and ministers, (3) (insert any other organizations to which the church should regularly send delegates).

Article X. Auxiliary Organizations

All organizations connected with the church and using its equipment are regarded as integral parts of the church and under its general oversight.

*Article XI. Finances

1. Offerings. The church shall seek support by contributions of individuals and organizations. Opportunity shall be offered to all members of the church and congregation to make written subscriptions, ordinarily under the Every Member Canvass plan. (Some churches take separate subscriptions for benevolences; others devote to benevolences a definite percentage of all receipts.) The designation of moneys for current expenses, benevolences and specific objects shall be under plans approved by vote of the church. Ordinarily there shall be received in connection with each communion service, an offering for the Deacons' Fund to be used by the board of deacons and deaconesses for the relief of the needy. Auxiliary organizations are invited to contribute under plans of their own choosing.

2. Apportionment. The church will coöperate with the churches of the association and state conference under what is known as the apportionment plan. Likewise the trustees shall include in the budget of expenses of the church the "per capita contribution" for the expenses of the association, the state conference and the General Council of the Congregational and Christian Churches.

3. Permanent funds. All legacies not specifically appropriated by the donors to some other purpose shall be set aside in a permanent fund, the income only of which is to be used. To this fund shall be added any special endowment contributions and gifts in the form of memorials, "conditional gifts" and endowment gifts for special projects. The permanent funds shall be placed in trust by the treasurer under order of the trustees with a trust company, with the state conference or with the Corporation for the General Council.

The object of the permanent funds shall be to supplement subscriptions rather than to supplant them. The income of the permanent funds shall therefore be used for objects other

than the routine expenses of the church; for example, (1) the improvement of the property, (2) provision of paid workers, (3) special music, (4) religious lectureships and literature, (5) benevolent objects, (6) special projects, and (7) general funds subject to the order of the church. (Definite plans should be adopted.)

An opportunity shall be given annually for an offering to increase the permanent funds, and for public presentation of the claims of the church upon persons writing wills and making capital gifts.

Article XII. Amendments

These by-laws may be altered or amended by a two-thirds vote at any regular or special meeting, provided that a notice, specifying the time of the meeting and the substance of the proposed amendment shall have been given from the pulpit or printed in the calendar on the two Sundays immediately preceding said meeting; except that by-laws I to VI may be amended only by a two-thirds vote, being the vote of at least of the resident church members present at an annual meeting, the proposed amendment having been laid before the church in writing not less than two months previously, having been read before the congregation on three consecutive Sundays preceding such annual meeting, and copies having been made available to the members of the church.

III. RECEPTION OF MEMBERS

(The following may be abbreviated or modified to accord with the traditions and desires of the church, and the minister may be allowed large freedom. Assent to the covenant is the central element.)

At the time appointed the Minister shall take his place at the communion table, with the deacons who are to serve, and address the congregation, using the following or similar words:

Dearly Beloved,—the Scriptures teach us that the Church is the household of God, the body of which Christ is the head. The fellowship of the Church is the communion that its members enjoy one with another. The ends of this fellowship are the conduct of public worship, the observance of Christian ordinances, and the exercise of that power of admonition and discipline which Christ has committed to his Church for the promotion of personal rectitude and social righteousness. Among its privileges are peculiar incitements to Christian character from the hearing of God's word, sharing in Christ's ordinances, and the enjoyment of the blessings of the gospel.

Seeking admission into this fellowship, the following persons come now to enter into solemn covenant with this church and with God. Will they kindly come forward as their names are read.

The Minister shall then read the full name of each candidate, stating whether he is to be received on confession or otherwise and giving the name of the church when a letter of transfer has been presented.

When the candidates have presented themselves, the Minister shall repeat a few of the following or similar passages of Scripture.

What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people.

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven.

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come: and whosoever will, let him take the water of life freely.

Wherewith shall we come before the Lord, and what offering shall we make unto the most high God? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

The Minister shall then address all the candidates, saying:

Dearly Beloved, called of God to be his children through Jesus Christ, we give hearty thanks to God, who by his spirit has opened your eyes to see and your hearts to receive Jesus as Lord, and who has inclined you to present yourselves in this holy place to make confession of him and to enter into covenant with his Church.

You are about to perform one of the most solemn yet most joyful acts of your lives. We earnestly admonish you to remember that it is not before this assembly alone that you stand, but in the presence of the living God, who knoweth the thoughts and intents of the heart. The sincerity of your vows will be measured by him from whom nothing can be hid. The influence of the act you now perform will be eternal; yet in the name of Christ you may come boldly to the God of all grace, and notwithstanding weakness or unworthiness may venture to take his vows upon you, trusting in him for strength to perform them.

You do truly repent of your sins; you heartily receive Jesus Christ as your Saviour and Lord; you consecrate yourselves unto God and your life to his service; you accept his word as your law and his Spirit as your comforter and guide; and, trusting in his grace to confirm and strengthen you in all goodness, you promise to do God's holy will and to walk with this church in the truth and peace of our Lord Jesus Christ.

And now adopting as your own the covenant by which this church exists, you promise and covenant with God and the church to walk together with your Christian brethren in the fellowship of the gospel; to submit to the discipline of this church until you are regularly dismissed therefrom; to coöperate with it in good enterprises, and to promote its prosperity, its security and its peace.

If trusting in the grace of God you thus covenant and engage, you will each say "I do."

Response: I do.

To those who were baptized in childhood the Minister shall say in substance:

Do you who were baptized in childhood now freely and joyously accept that consecration as your baptism and confirm by this public confession the covenant which was then made for you? If so, you will each say "I do."

Response: I do.

The Minister shall then address those who have not heretofore been baptized:

Do you who have not hitherto received this ordinance now desire to be baptized, purposing by his grace to do God's will? If such is your desire and purpose you will each say "I do."

Response: I do.

The Minister shall then administer baptism, pronouncing in each case the given name as the candidate kneels, and using these words:

A. B., I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Also the Minister, with his hand on the head of each, shall say the Prayer of Blessing:

Defend, O Lord, this thy child, with thy heavenly grace; that *he* may continue thine forever, and daily increase in thy Holy Spirit more and more, until *he* come into thine everlasting kingdom. Amen.

Beloved in the Lord, you have all been baptized in the name of the Father, and of the Son, and of the Holy Spirit,

have confessed the faith of Christ before witnesses, and have given yourselves to God in an everlasting covenant of grace.

We therefore, the members of this church (*the Minister will signal for the members of the church to rise*), receive you — into our communion and welcome you with joy to our fellowship. We promise to pray for you, to watch over you and help you so long as you shall continue with us. God grant that loving and being loved, serving and being served, blessing and being blessed, we may be prepared while we dwell together on earth for the perfect fellowship of the saints above.

In confirmation of your vows and ours let us now unite in common assent to the covenant of this church:

(Copies of the covenant should be provided in the hymnbook or otherwise)

Covenant

We are united in striving to know the will of God as taught in the Holy Scriptures, and in our purpose to walk in the ways of the Lord, made known or to be made known to us. We hold it to be the mission of the Church of Christ to proclaim the gospel to all mankind, exalting the worship of the one true God and laboring for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood. Depending as did our fathers upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the kingdom of God; and we look with faith for the triumph of righteousness and the life everlasting.

The Minister shall then say:

Now, therefore, Beloved in the Lord, ye are no more strangers and sojourners, but ye are fellow-citizens with the saints and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone.

Let us pray.

For this cause we bow our knees unto the Father, from whom every family in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God. Amen.

The Minister shall then say:

Now, Beloved in the Lord, inasmuch as you have here pledged your allegiance to Jesus Christ and your fidelity to this church, in token of the mutual covenant here made I extend to you the right hand of Christian fellowship.

Here the Minister takes the hand of each new member, giving to each, if he will, a brief passage of Scripture, preferably one of the sayings of Jesus, or using such other words as he may choose, concluding with the following benediction:

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

IV. UNITING AN ECCLESIASTICAL SOCIETY AND A CHURCH OR TWO OR MORE CHURCHES

Suggestive plan adapted from that used in Vermont. *Requirements of law differ in the several states.*

I. Preparatory

1. Let each church organization or society involved elect a committee to confer with a like committee from the other organizations and to prepare in conference: (a) a charter;

(b) by-laws ; (c) all necessary votes in exactly the form they are to be passed.

2. When these committees are agreed, let them hold hearings at which shall be submitted to all members of the church, society and other organizations involved, the charter, the by-laws and the votes they have prepared. Let the committee make such amendments as may be necessary in the light of these hearings.

3. Let each society and organization give proper notice of a meeting preferably for the same day and hour. No one of the bodies should adjourn, except to meet at the call of its moderator, until all have voted and the work is completed, in order that they may reconvene if last-minute changes should prove necessary.

II. Suitable Resolutions to be Voted upon by Each Organization

1. Resolved by the A... B... Church (or Society) of ... :

That the A... B... Church (or Society) of ... do unite with the C... D... Society (or Church) of ... and form a corporation under the provisions of No. ... of the Acts of ... and of No. ... of the Acts of ..., such new corporation to be known by the name of X... V... Church Corporation (or Incorporated, or Inc.), and to be the full legal successor of ... (Insert the full legal name of any corporation involved).

2. Resolved that the A... B... Church (or Society) of ..., having voted to form a new corporation by uniting with the C... D... Society (or Church) of ..., such new corporation to be known by the name of X... V... Church Corporation, hereby authorizes the Clerk of said A... B... Church (or Society) to sign the name of the A... B... Church (or Society) to the Articles of Association of such new corporation.

3. Resolved that said Articles of Association shall specify,

as the purposes of such new corporation, the following, to wit:

- (a) The worship of God and the promulgation of the Christian religion.
- (b) The support of missions.
- (c) Furnishing aid to the needy and sick.
- (d) Procuring, holding and keeping in repair a house of public worship, parsonage, parish house and other real estate necessary, appropriate, or desirable for the purposes aforesaid.
- (e) Accepting trusts and holding trust funds, and procuring and holding stocks, bonds, moneys, securities and other property, all for the purposes aforesaid.
- (f) To succeed to the legal rights and powers of

III. Filing Papers with the Secretary of State

1. Let each clerk sign the name of his society to the Articles of Association as adopted.

2. Let each clerk prepare that portion of the minutes of the meeting which applies to incorporation, including the two votes described under "II," and let him attest these minutes as follows:

State of

. County

I, M... N... C..., Clerk of the A... B... Church (or Society), hereby certify the foregoing to be a true copy of the minutes of the meeting of the A... B... Church (or Society) held at ... in said County, on the ... day of 19..

Attest:

.

Clerk.

3. Let the clerk of the new corporation forward these minutes together with the Articles of Association as adopted by the new corporation to the Secretary of State.

IV. First Meeting of the New Corporation

The first meeting of the new corporation should be held at once to

1. Elect a moderator and a clerk,
2. Adopt and sign the Articles of Association (see p. 73),
3. Adopt the by-laws (see p. 74),
4. Elect all officers as required by the by-laws.

V. Membership Provisions

1. Full members of the new church corporation will include all who have been regular covenanting members of the church and such as may thereafter unite with the church.

2. The three following possibilities are suggested as making a suitable provision for former members of the society.

(a) The ideal way is for all former society members to unite with the church in the regular manner by baptism and acceptance of the covenant on the Sunday following the incorporation. Whenever this can wisely be done the matter is simplified and settled for all time. Or,

(b) All persons not members of the church who were members of the society at the time of incorporation can be made contributing or associate members of the church corporation, without further provision for other persons to become such members. By this method, upon the decease of all who were at the time of incorporation "Society Members," there will be left only one type of membership in the corporation. Such a provision as the following may be used:

Contributing Membership: All individuals, not members of the A . . . B . . . Church, who were at the time of incorporation members of the C . . . D . . . Society are contributing members of the X . . . Y . . . Church Corporation and are entitled to all the rights and privileges of full members in this church except that of serving as clerks or deacons. Or,

- (c) Provision may be made whereby contributing membership of the church shall be recognized as a permanent class of members. The following provision may be used:

Contributing Membership: Any person not a member of the X... Y... Church who shall contribute not less than dollars each year to the support of this church corporation may become a contributing member by affirming his desire so to do and signing the by-laws of the church corporation; and he shall continue to be a contributing member so long thereafter as he shall continue said yearly contribution.

V. SAMPLE ARTICLES OF AGREEMENT FOR A FEDERATED CHURCH

Article I. Purpose

The following churches, namely, hereby agree to form and act as one congregation for all purposes of work and worship.

Article II. The Joint Committee

Sec. 1. To carry out this purpose, each church, acting according to its policy or discipline, shall appoint five (5) (or . . .) persons, to serve for one year or until their successors are chosen, who together shall constitute a joint committee.

Sec. 2. The joint committee shall elect its own chairman and clerk. The pastor may attend its meetings, except when his own relation to the federated church is the business in hand.

Sec. 3. Nine (9) (or . . .) members of the committee, consisting of at least three (3) (or . . .) from each constituency, shall constitute a quorum.

Article III. Business Affairs

Sec. 1. The joint committee shall have the management of all business affairs of the federated church, except as otherwise provided.

Sec. 2. Each church, or its society or trustees, shall give to the federated church the use of its land and buildings and the income of all invested funds which it holds or may receive.
Or,

Sec. 2. The endowment funds of each church shall remain under the control of the church to which they belong, and the income from such funds shall be expended in any way that the church which holds them sees fit.

Sec. 3. The joint committee shall decide the use of funds and buildings, and assume all expenses of maintenance, insurance and repairs. Or,

Sec. 3. Each church shall individually be responsible for the upkeep of its own property and for the care of its own indebtedness.

Sec. 4. The joint committee shall put into operation a plan for systematic contributions which will give every member of the congregation and its constituency an opportunity to share in the support of worship and benevolence.

Article IV. Church Affairs

Sec. 1. The members of the several churches and parishes shall be enrolled as members of the federated church.

Sec. 2. Members hereafter added, by letter or on confession, may choose in which church they shall be enrolled and the form of their public reception.

Sec. 3. All questions regarding the ordinance of baptism shall be left to the conscience of the individual member. The pastor may, if he choose, secure the services of any ordained clergyman to administer the rite in the manner desired.

Sec. 4. The Lord's Supper shall be observed at such times

and in such manner as the joint committee and pastor shall determine.

Sec. 5. The church school and other religious activities shall be organized jointly under the guidance of a committee on religious education, such committee to be created by the joint committee.

Sec. 6. The members of the federated church shall decide all questions of work and worship, annually elect a moderator, a clerk, a treasurer, and such other officers and committees as shall be necessary, and have power to call or to dismiss a pastor.

Sec. 7. In all meetings of the federated church, seventy-five (.) members shall constitute a quorum.

Sec. 8. In selecting a pastor for the federated church the candidate for the pastorate shall come recommended by the state or district superintendents of the denominations, and, if elected, shall hold fraternal fellowship with the denominations and maintain ministerial standing in one of them.

Sec. 9. The joint committee shall elect an organist and a choir leader, and any other officers whom they think necessary for the ministry of music.

Article V. Relation to Denominations

Sec. 1. Each church shall continue unchanged its relations to the denominational body to which it belongs, reporting its work as a member of the federated church.

Sec. 2. Missionary information shall be given and contribution for missions and other benevolences taken in accordance with the plans of the denominations of the constituent churches. Each donor may designate to which denominational board his offering shall be sent, and undesignated offerings shall be divided equally.

Sec. 3. Denominational quotas or assessments shall be considered an obligation of the federated church, but in case

the requirements of one denomination are in excess of the other's, the difference shall be paid to the church of the other denomination for such distribution to denominational causes as it shall elect. Or,

Sec. 3. Each church shall pay its own *per capita* denominational overhead expenses and benevolences in its own way, but the pastor shall present each church's denominational work and do all in his power to raise the allotment.

Article VI. Meetings

The annual meeting of the federated church shall be held on a date designated by the joint committee, and the meetings of the constituent churches to elect their members of the joint committee, at a date as near it as is practicable. Notice shall be given on the two preceding Sundays.

Article VII. Advice

In case any question arises under these articles which the federated church is unable to settle, such question shall be referred to a committee consisting of a representative of the denomination of each of the constituent churches, who, if found necessary, may select additional arbitrators.

Article VIII. Amendments

Amendments to these Articles of Agreement may be made at any meeting of the federated church by a two-thirds vote of the members present, provided notice of the proposed amendment be given in the call, subject to ratification by each of the constituent churches according to its policy or discipline and with the counsel of denominational officials.

Article IX. Withdrawal

In case any of the constituent churches shall decide at any time by a two-thirds vote of its resident membership that circumstances make it inadvisable to continue this agreement, one year's (or) notice shall be given the other churches.

VI. FORM OF TRUSTEESHIP OF ENDOWMENT FUNDS

The following form is that of Euclid Avenue Congregational Church of Cleveland, Ohio.

(*Note:* The Corporation for the General Council and many of the state conferences are competent to serve as trustees, as well as a local trust company.)

Sec. 1. All gifts, proceeds of conditional gifts and legacies to this church, not specifically appropriated by the donors to some other purpose, shall be set aside as a permanent fund and the income only used to advance the interests of the church.

Sec. 2. The trustees of this church shall receive and receipt for all funds and properties paid or conveyed to the church for endowment or permanent fund purposes, and shall at once turn over, convey and deliver the same to one or more trust companies, whose principal place of business is in . . . (selected as hereinafter provided), all such funds and properties with a full and complete copy of all written instruments relating to and providing for the care, disposal, investment and distribution of such funds or properties; and such trust company or companies shall handle and manage or sell, convey or transfer such property, and shall invest and reinvest the proceeds of such property and such funds in such securities as are or may be provided by the laws of the State of for investments by guardians of minors or for the investment of trust funds by trustees; shall receive all incomes and issues from such funds or property, and after paying from such income the expenses of the administration of the respective trusts, said trustee shall semi-annually pay the net income to the trustees of this church. The receipt of the trustees of the church or a majority of them shall constitute a valid and complete discharge from all liability of such trustee for payments so made, and the trustees of the church shall apply the net income to such

uses as the particular trusts may prescribe, or, in the absence of such provision, to such of the general uses, purposes and benevolences of this church as said board of trustees from time to time may determine.

Such trust company or companies shall make at least once each year a complete statement to the church of all receipts and disbursements, principal and income, on account of each of such properties and funds, and shall annually furnish a complete list or inventory of all investments and properties of every kind and nature belonging to the same. The principal of all such trust funds shall never be drawn upon nor hypothecated for any purpose whatsoever, but shall remain as a perpetual trust for the purpose indicated.

Sec. 3. The board of trustees shall by a two-thirds vote of the entire board, at a meeting duly called, select the trust company or trust companies to serve the church as trustees of its permanent and endowment funds, and the board of trustees shall report its choice to the church at its following annual meeting.

Sec. 4. The board of trustees shall have the right by unanimous vote to change the trustees and to designate and appoint a new trust company as trustee, and a certified copy of such action shall be deposited with the trust company then serving as such trustee, and with the newly elected trustee; and the former trustee shall, upon receipt of such notice, deliver to the new trustee all moneys, funds, credits, securities and properties of every kind and character belonging to such trust estate.

Sec. 5. Upon delivery of such written evidence of such appointment, such new trustee shall immediately upon acceptance thereof exercise all the powers and duties and be bound by all the obligations of the former trustee.

Sec. 6. All investments and reinvestments of said funds shall be made upon proposal of the trust company and approval of the board of trustees of the church (or *vice versa*).

VII. A FORM OF BY-LAWS FOR A CONGREGATIONAL AND CHRISTIAN CONFERENCE.

(Articles of Incorporation secured from the state under its own laws should precede the By-Laws.)

Article I. Name

This body shall be called the

Article II. Objects

The objects of this conference shall be in general those stated in the Articles of Incorporation, and in particular the promotion of fellowship among the churches and ministers, and the coördination under one management of the general interests of the churches by means of agencies constituted and controlled by the churches themselves through representation in this body.

The conference will labor for the propagation of the faith and polity of the Congregational and Christian churches of the State of, working in fellowship with them and with the district associations which they compose, and with the General Council of the Congregational and Christian Churches of the United States. It will seek to promote the welfare of the churches and ministers, and to advance the interests of the kingdom of Christ.

In pursuit of the above object this conference shall become (or is) incorporated under the laws of the State of and shall receive, hold, invest, reinvest, and disburse such moneys and properties as shall be given, entrusted or bequeathed to it for any of the purposes of the conference.

Article III. Membership

The members of this conference shall be determined as follows:

1. *Churches.* Each church which is a member of any association recognized by this conference shall be entitled to

elect two lay delegates, one of whom shall be a woman, and an additional delegate for each 100 resident members above the first 100. Union or community churches which are carried on the roll of an association as affiliated churches shall be entitled to all the privileges of the conference and enrolled as affiliated churches. They shall be expected to assume an equitable share in the benevolences of the denomination.

The associations recognized by the conference are the following:

2. *Ministers.* All ministers in full standing in Congregational, Christian or Congregational-Christian associations or local conferences are members of the conference. Pastors of federated churches, one unit of which is a Congregational or Christian church, who maintain full ministerial standing in another denomination represented in the federation, shall have full voting rights, except on questions affecting the standing of churches or ministers.

3. *Ex officiis.* All officers, ex-moderators of the conference, members of the board of directors and members of standing committees, the president and the treasurer of the women's organization of the state (insert the actual name) are members *ex officiis*. Removal from the state or discontinuance of membership in a church of the denomination, terminates membership in the conference.

4. *Honorary.* Delegates from corresponding bodies, persons appointed to speak before the conference, and such other persons as the conference may vote to admit, shall be honorary members, with the privilege of speaking but without vote.

5. *Withdrawal of Fellowship.* Ministerial standing shall rest in the district association (local conference), but this conference may withhold or withdraw its own fellowship from a minister for sufficient cause, after due provision for fair hearing.

This conference also, for good cause shown, may withhold or withdraw fellowship from a church, an association or a conference, provided ample opportunity shall have been given to show why fellowship should not be withdrawn or withheld from such church, association or conference.

Article IV. Meetings

1. *Annual and Special Meetings.* The annual meeting of this conference shall be held beginning . . . and closing as directed by the program committee, or by vote of the conference. Special meetings may be held as ordered by the conference or called by the board of directors.

2. *Notices.* Notices of all meetings shall be furnished to the churches and ministerial members at least three weeks in advance of the date of the meeting.

3. *Quorum.* A quorum for the transaction of business shall consist of not fewer than . . . members and delegates.

4. *Procedure.* This conference shall be called to order each year by the moderator or assistant moderator, or in their absence by the pastor of the church with which the meeting is held, and shall proceed to the election of a scribe and an assistant scribe. Immediately thereafter each member and delegate shall hand in his name, location and ecclesiastical connection for enrolment. The moderator shall then lead the conference in prayer and call for the election of a (. . .) member of the nominating committee, to serve for a term of three years.

The report of the program and business committee shall then be presented for adoption, and the program adopted shall be the order of the conference, subject to its own modification by vote from time to time; but any change from the order so adopted shall require a two-thirds vote.

All matters of business presented to the conference, except those presented through duly appointed committees of the conference, shall be referred to the program and business committee. All matters of business referred to the pro-

gram and business committee shall be reported for action before the final adjournment of the annual meeting.

5. *Discussion.* In discussion no member shall speak more than ten minutes, nor more than twice upon any one question, except by permission of the conference. In the transaction of business the conference shall be governed by the established usages of ecclesiastical bodies and except as otherwise provided its parliamentary rules shall be those of Robert's Rules of Order Revised.

6. *Fiscal Year.* The fiscal year of the conference shall be the calendar year.

Article V. Officers

The officers of the conference shall be a moderator and an assistant moderator, elected by ballot on nomination from the floor (or by the nominating committee); a scribe and an assistant scribe, elected at the beginning of each annual meeting; a superintendent, elected by ballot on nomination of the board of directors; a registrar, a treasurer, an auditor, and such other officers as the conference may choose. The removal of an officer from the bounds of the state shall terminate his term of office.

Except as otherwise provided the officers shall be elected on nomination of the nominating committee and begin their term of service at the close of the meeting at which they were elected.

1. *Moderator.* The moderator shall ordinarily preside at the sessions of the conference. He shall be *ex officio* a member of the board of directors.

The assistant moderator shall preside in the absence of the moderator, and in case of vacancy in the office of moderator shall succeed to the position.

2. The scribe and the assistant scribe shall assist the registrar in recording the minutes of the meetings of the conference.

3. *The Registrar.* The registrar, who may be the same

person as the superintendent, shall be the permanent secretary of the conference and record the minutes of each meeting thereof, with the assistance of the scribes; also of each session of the board of directors, of which he shall be secretary with the assistance of a scribe; shall act as custodian of the conference books, records and printed matter; shall collect and publish in connection with the annual report of the conference the statistics of ministers and churches, and make up the official roll of the ministers and churches. He shall present to the conference at its annual meeting a general statistical statement of the progress of religion in the churches for the preceding calendar year. He shall also prepare the statistics for the denominational *Year Book*. But nothing in this section shall be held to prevent the board from appointing assistant secretaries and distributing the duties of the secretaryship at its discretion among the members of the staff. (Where state laws require such an officer, add "He shall be the secretary of the corporation.") The registrar shall give suitable notice to the churches of the time and place of each annual meeting, notify officers and committees of their election or appointment, and fulfill such other functions as the conference or the board of trustees may from time to time direct.

4. *Superintendent.* The superintendent shall be the executive officer of the conference and of the board of directors, and shall represent the conference before the churches and in all denominational and interdenominational gatherings, unless representation is otherwise specifically provided. He shall be an advisory member of all committees except the nominating committee, and a fraternal counselor of all the churches as they may require. He shall conduct the correspondence and draw orders on the treasury for all moneys appropriated by the trustees or their responsible committees. He shall keep informed as to opportunities for extension work, for founding new churches or strengthening old ones, and shall recommend to the conference and the board of

trustees measures for meeting such opportunities. It shall be his duty to become broadly informed in regard to every phase of the work undertaken by the conference, and it shall be his special duty so to organize, direct and coördinate all the work of the conference that each phase of the work may be given its proper importance, and that all the work may be done with the greatest efficiency and economy of time and money. He shall have general charge and direction of all the employees of the conference.

5. *Treasurer.* Subject to the instructions of the board of directors, the treasurer shall receive and hold the moneys and property of the conference, including permanent funds and such other funds as are committed to the conference in trust. He shall receive and account for all current funds, including income of endowments and trusts, and pay them out upon the order of the board of directors. He shall receive all contributions for benevolences sent to him by the churches and by individuals, and shall disburse the same in accordance with the instructions of the donors. He shall exhibit annually an audited account of the state of the treasury. He shall give bonds in such an amount as the directors may require.

To assist the treasurer in matters of investment the board of directors shall appoint annually an investment committee, and no investment shall be made or security sold or purchased without the consent of this committee.

Nothing in this section shall be held to prevent the board from appointing an assistant treasurer and dividing the duties pertaining to the treasury between the two officers.

6. *Auditor.* Annually and on request of the board of directors the auditor shall make a careful investigation of the general financial condition of the conference. He shall examine all securities held by the conference, all insurance policies and tax receipts and leases on real estate owned or being administered by the conference. He shall examine the accounts of the treasurer and report his findings in writing to the conference or to the board of trustees as required.

7. Other officers, salaried or unsalaried, may be elected or appointed by the conference or by its board of directors as occasion may require.

Any member in good standing of any church entitled to representation in the conference is eligible for service as an officer of the conference.

Article VI. Board of Directors (*Trustees*)

1. The board of directors (trustees), agreeably with the laws of the state, shall consist of . . . persons; namely, the moderator of the conference, the president of the state women's organization, the president of the state young peoples' organization, one person to be elected upon nomination of each of the . . . associations of churches, and . . . members to be chosen at large. Pastors who are receiving home missionary aid and paid officers of denominational societies shall not be eligible for election to membership on the board of directors. (This provision may be omitted in conferences where the number of unaided churches is very small.)

Each association shall be asked to name two persons, one ordained and one unordained, for each vacancy in its representation, and one of these persons shall be reported to the conference for election by the nominating committee. This committee shall give attention to due representation of ministers, laymen and women. In case any association fails to propose candidates the board of directors shall perform this function on behalf of the association. The term of elected members shall be three years, so arranged that the terms of one third of the elected members shall expire at each annual meeting. Members shall assume office at the close of the meeting at which they are elected, and shall continue in office until their successors are elected and qualified. No person who has already served two successive terms as a director shall be eligible for reelection until at least one year has elapsed. The removal outside the bounds of his association of any director elected to represent a district association,

or the removal from the state of any director elected by the conference at large, shall *ipso facto* terminate the term of office of such director. Nothing in this paragraph shall be so construed as to affect the choice of moderator or the moderator's *ex-officio* membership on the board of directors, except his removal from the state.

2. At its first meeting, as soon as practicable after election by the conference, the board shall elect a president, a vice-president, and a scribe from their number. It may also appoint an executive committee of not fewer than five (or . . .) who shall have charge of the details of the work between the sessions of the board, and whatever special committees or agents may be required. It shall determine the bonds of the treasurer and of any other persons responsible for funds. The board shall hold at least . . . regular meetings during the year. Special meetings may be called by the president and shall be called at the order of the conference or on written request of any five directors. Nine (. . .) members shall constitute a quorum of the board. The board shall fill vacancies in its own number or in the offices and committees of the conference until the next annual meeting.

3. The board of directors shall exercise the functions assigned to it in the charter (articles of incorporation), carry out the directions of the conference and have power to initiate new forms of work and to provide for their prosecution.

The directors shall have the management and control of all personal property belonging to the conference, including all contributions, gifts, legacies and trust funds, and shall be responsible for the safe keeping and secure investment thereof.

They shall see that all securities, stocks, bonds, insurance policies, mortgages, deeds of trust, title deeds, and all other instruments of value to the conference are in proper form, duly recorded and safely kept.

They shall have charge of and manage all real estate belonging to or under control of the conference; they shall

see that the same is kept repaired, insured, free from liens, and not allowed to deteriorate, and shall administer the same for the general purpose of the conference.

They shall nominate a superintendent and choose such assistants as the work requires, and determine the salaries of all paid officers.

4. The directors shall seek to establish the kingdom of Christ through such religious, educational, philanthropic and other work as the conference may undertake; they shall be responsible for the active prosecution and efficiency of missionary, church extension and religious education work in the state, and by counsel, advice and service shall seek to foster the life of all the churches. They shall ascertain whether the funds of the conference are being economically and wisely administered, and in general they shall be the executive arm of the conference.

5. They shall survey the whole field of the common work of the denomination, state, national and world-wide; co-operate with existing agencies and seek to correlate for harmonious and effective administration all lines of activity. They shall establish advisory relations with our national societies and such other religious and philanthropic agencies as seek the financial support of our churches, and each year shall recommend the schedule of percentages governing the distribution of funds raised under the apportionment but not specifically designated. They shall make to the conference at its annual meeting a written report covering the receipts and work of the conference during the preceding year, with such recommendations for the future as they may deem best.

Article VII. Committees

The standing committees of the conference shall be as follows:

1. *Program and Business.* There shall be a committee on program and business, consisting of three members elected by the conference in such a way that one member shall retire

and one new member be chosen each year, together with the moderator, the superintendent, and the pastor of the entertaining church, *ex officiis*. They shall prepare the program, and in consultation with the board of directors or its executive committee shall arrange the business of the next annual meeting of the conference and serve as its business committee. An address by the moderator, a sermon and the sacrament of the Lord's Supper shall be regular features of each annual meeting. Ample time shall be allowed for devotional exercises, the women's department, the transaction of business and free discussion by the members.

2. *Nominations*. There shall be a standing committee on nominations consisting of three (. . .) persons, so constituted that one (. . .) member shall be elected each year for three years. This committee shall suggest a place for the next meeting, nominate members to fill vacancies in the board of directors, the preacher of the conference sermon, and the delegates to the General Council, and make all nominations not otherwise provided for.

3. *Memorials*. There may be a standing committee on memorials, consisting of three members, one of whom shall be a layman. The members shall be so elected, for terms of not more than three years, that there shall be one new member each year. This committee shall prepare for the files of the conference an obituary of all ministers within the conference who have died during the year, and shall provide for a suitable memorial appreciation of such ministers at each annual meeting.

4. *Ministerial Credentials and Supply*. There shall be a committee on ministerial credentials and supply, consisting of the chairmen of corresponding committees of the associations and members at large, which shall coöperate with the corresponding committees of the General Council of the Congregational and Christian Churches and of the district associations in devising and executing ways and means for perfecting the training and securing the standing

of all ministers within the state, and shall act as a committee of pastoral supply for the conference. The superintendent shall be an advisory member of this committee.

5. *Resolutions.* A committee on resolutions, consisting of three members, shall be appointed by the moderator at the beginning of each meeting. All resolutions shall be presented by the committee on resolutions or by its arrangement.

6. *Women's Work.* There shall be a department of women's work, to be named as provided in Article VIII.

7. *Committees of the Board.* Committees whose functions are to render annual reports to the conference or to represent the conference in fraternal relations shall be appointed by the conference and be responsible to it. All committees whose activities involve appropriations of money or continuous programs of work, or to which the directors look for assistance in the management of conference affairs, such as committees on proportionate benevolence, religious education and young people's work, men's work, rural life, church building, polity, evangelism, worship, publications, missions, stewardship, social action, finance or promotion, or on combination of such functions, shall be appointed by and be responsible to the board of directors. In appointing such committees the board shall take account of due representation from associations.

8. *Other Committees.* Such other committees as the conference may vote to constitute shall be elected on nomination of the nominating committee by *viva-voce* vote at each annual meeting, for such terms as the conference shall determine.

Article VIII. Department of Women's Work

In order to coördinate the different branches of work carried on in the state by the women in the churches and to relate them to the conference, there shall be a department of women's work, which may include all forms of church work done by the women. (See also p. 131.)

1. All women members of the churches of this conference and all other women actively participating in the work of the churches shall be considered members of this department.

The voting membership shall consist of (1) the women delegates to the annual meeting of the conference; (2) any women delegates chosen by local churches on nomination of their women's organizations (women's missionary society, or women's missionary committee), on the basis of one for each church (every church having more than 100 members may send one additional delegate for each additional 100 members or major fraction thereof); (3) two delegates from each association which has a missionary committee or department with women members; (4) (officers and standing committee members of any state organizations of denominational women should be named here).

2. The annual meeting of the department shall be held at the same time and place as the annual meeting of the conference. Twenty (or ...) voting members shall constitute a quorum.

The department shall have at its disposal at least one hour on the program of the annual meeting of the conference.

3. The work of this department shall be under the direction of a committee of not more than twenty-one (...) members, which shall be considered a standing committee of the conference. This committee shall include one representative from each association and ... members at large. The appointment of this committee as a department committee shall be ratified by the conference. The superintendent of the conference shall be an advisory member of this committee. Nine (...) members shall constitute a quorum.

This committee shall choose its own presiding officer and shall report the work of the department to the directors. It shall also appoint an executive committee of seven (...) members and such other officers and committees as may be needed to carry on its work. The executive officers appointed by this committee shall be recognized as officers of the confer-

ence when their appointment has been confirmed by conference action.

The department committee shall hold at least two meetings each year. At one of these meetings the work of the executive committee shall be reported in full to the department committee.

The executive committee shall arrange for its own meetings, shall attend to any matters committed to it by the department committee, and shall have all the powers of the full committee in the intervals of its meetings.

Article IX. Seal

The corporate seal of the conference shall consist of two or more concentric circles with the words around the circumference between these circles and the words "Incorporated . . ." within the inner circle (or such other design as may be chosen).

Article X. Amendments

These by-laws may be amended at any annual meeting of the conference by a two-thirds ($2/3$) vote of the members present, provided that a notice of the proposed amendment, embodying the substance thereof, shall have been printed and included in the published program of the meeting, and that it shall have been presented and read to the conference at the preceding annual meeting and included in the published minutes thereof.

VIII. A FORM OF BY-LAWS FOR A DISTRICT ASSOCIATION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

(Local Conference is the name familiar to Christian churches.)

Article I. Name

This organization shall be called the Association of Churches and Ministers of the State of

Article II. Objects

The objects of this association shall be to promote and to express the fellowship, coöperation, loyalty and efficiency of its churches and ministers "to provoke one another unto love and good works" through consultation and prayer; to coöperate with one another and with other religious bodies in the advancement of the kingdom of God; to stimulate the spiritual and missionary interests of our churches; to coöperate with the Conference in matters relating to benevolences; to serve as a depository of the credentials of its ministers; to grant license, or "approbation to preach," to persons found worthy; and to perform on request the functions discharged in the past by ecclesiastical councils.

(Where the association is incorporated and serves as an auxiliary of the state conference in executive services; add the following or similar provisions:

To take, receive, hold and expend trust funds, bequests and such other funds, equities and properties as may come into its hands; to be the agent and instrument of the Congregational and Christian churches of for the carrying on of religious, benevolent, educational and other work which the churches may desire to undertake in common; in particular to aid in church extension and the erection of church edifices, to advise in the locating of new churches, and to be the agency through which the churches of the association can express their purposes in matters of federation, comity and unity.)

Article III. Doctrinal Basis

This association holds to the commonly accepted faith of the evangelical churches, particularly as that receives expression in the declarations of the General Council of the Congregational and Christian Churches of the United States.

Article IV. Membership

1. *Churches.* Any church whose articles of faith (or statement of principles) and expression of polity agree essentially

with those commonly held by Congregational and Christian churches may, upon recommendation of the committee on credentials, be received into membership. Any church organized under advice of this association sitting as an ecclesiastical council shall be enrolled as a member church without further action. Union or community churches may be enrolled as affiliated churches by vote of the association on recommendation of the committee on credentials.

Each church may be represented at all meetings of the association by two delegates. Churches having more than 200 members shall be entitled to an additional delegate for each . . . members or major fraction thereof.

2. *Ministers.* Ordained ministers in good standing on the rolls of this association are members in full right. Pastors of federated churches, one unit of which is a Congregational or Christian church, who maintain full ministerial standing in another denomination represented in the federation, shall have full voting rights, except on questions affecting the ordination, installation, or standing of churches and ministers. Other ministers who have residence and Congregational-Christian membership within the bounds of this association and who present satisfactory credentials of ordination or letter of transfer from similar bodies, and who, if coming from other denominations, give sufficient evidence of spiritual and academic qualifications and of intelligent acceptance of Congregational-Christian doctrine, principles and polity, may be received into its membership on recommendation of the committee on credentials, by a two-thirds vote of those present and voting at any meeting of the association. Any minister ordained by the association acting as an ecclesiastical council thereby becomes a ministerial member without further action. Ordained foreign missionaries may be received as members and continued as such without reference to their place of residence. Full ministerial standing will not be accorded to a minister who continues to hold standing in another association or in an-

other denomination. Such ministers may hold affiliated membership as provided in Section 3 of this Article. Lay officers and committeemen of the association who are not delegates are members *ex officiis*.

3. *Honorary, Corresponding and Affiliated Members.* The state conference superintendent and official representatives of the General Council and the national benevolent societies shall be honorary members by common consent. Ministers of whatever denomination who serve churches within the association but do not hold standing in the association, are *ex officiis* affiliated members without vote.

4. *Obligations of Member Churches.* Churches holding membership in this association agree to coöperate in the promotion of the common interests of the Congregational and Christian churches of the United States, and that they will not withdraw from this fellowship without seeking the advice and approval of the association. The churches also agree in particular that any matter of interdenominational surrender or exchange of property or of associational fellowship shall be transacted in accordance with the principles laid down by the Federal Council of the Churches of Christ in America and its associated Home Missions Council, and after conference with the denominations concerned through their chosen representatives on interdenominational relations. Specifically, the churches entrust the association (or conference) with the standing of Congregational and Christian ministers, with the function of licensing to preach such persons as the association may deem worthy, and with conciliary powers stipulated in Article V.

5. *Transfers.* The transfer either of a church or of a minister from this association to another body shall be by express vote of the association on recommendation of the committee on credentials; and in the case of a church agreeably with the provisions of the paragraph above on obligations of member churches. No letter of dismissal or certificate of good standing shall be granted to any minister

against whom charges are pending. Any ministerial member who removes beyond the bounds of the association is expected to ask for a letter of dismissal and recommendation to the association within whose limits he shall reside.

6. *Withdrawal of Fellowship.* The association has the right to withdraw fellowship from any church for cause, and such a church then ceases to be a Congregational or Christian church. The association may drop a minister from its membership, thus terminating his ministerial standing and character. The association having been entrusted by the churches with the right to ordain ministers and to guard the standing of the ministers within its bounds has also the right to terminate ministerial standing for cause and may withhold or withdraw fellowship from a minister for immorality or unfaithfulness to his vows of ordination; provided, that every minister shall have the right to demand a fair hearing, either before the association or by a council to be chosen by the accused and the association of which he is a member. No minister from whom fellowship has been withdrawn by this or a similar organization, or by an ecclesiastical body with which we are in fellowship, shall be considered a Congregational (Christian) minister by this association, but shall be regarded as deposed by the authority of our churches.

Ministerial members who are absent from the bounds of the association shall notify the registrar annually, if they wish to retain their membership in this conference. If such notification is not received for two successive years, notice of such default shall be sent to the last known address of such ministers; and if such notice remains unanswered for another year, their names shall be dropped from the roll.

7. *Demitting the Ministry.* When a minister enters a secular calling with a view to permanency he shall in all conscience consider the reasonableness of demitting the ministry. In such case the association, on recommendation of the committee on credentials, may grant honorable discharge from the obligations of the ministry. On recom-

mendation of the credentials committee and for good reason, such a one may be restored to membership and ministerial standing by a two-thirds vote of the association. Should such a minister have good reasons for continuing ministerial standing, he should (a) maintain useful membership in some church of the association; (b) attend the meetings of the association at least annually; (c) serve on association committees as requested; and (d) pay the membership fee of \$1.00 annually.

Article V. Conciliary Powers

1. *The Association as a Council.* This association may act as a council for the purposes of ordination, recognition, installation, or dismissal of pastors, the adjudication of disputes, and other purposes historically served by ecclesiastical councils. When it is so acting the voting privilege shall be restricted to the representatives of the churches that comprise the association. A church that requests the association to act as a council may invite through the association delegations from such other churches and also such individuals as they shall select, who shall be proposed for acceptance by the association as honorary members with speaking privileges.

2. *Method of calling an Associational Council.* Churches or individuals who wish to invoke the services of the association as council in matters of ordination, recognition, installation or dismissal shall first confer with the committee on credentials, and after receiving the endorsement of that committee shall then present a request to the registrar who shall issue the letter missive. Churches that wish to call councils for other purposes shall first confer with the advisory board, and after receiving its endorsement shall present a request to the registrar who shall issue the letter missive.

If it is desired that public services be held at another place than that of the meeting of the association, the association may designate members of the body who shall conduct the public services on behalf of the association.

3. *Ordination.* Candidates for ordination should present their credentials to the credentials committee of the association. The candidate should give satisfactory evidence of real and vital Christian faith, show credentials as a member of a Congregational or Christian church within the association, and also certificates of graduation from college and seminary, or equivalent scholastic attainments, or in exceptional cases, of the completion of a prescribed course of study under the supervision of the association or state conference.

The candidate having received the approval of the credentials committee, the invitation to the association to sit as an ordaining council should be issued by a church which is a member of the association.

Ordination by the association shall confer ministerial standing in the same. Persons ordained by a council of the vicinage require to be elected under IV. 2.

4. *Licensure.* Candidates for licensure should present themselves to the credentials committee of the association for examination, which committee if of favorable mind shall cause a notice of application of the candidate to be included in the call for the next meeting of the association, at which the candidate shall appear in person and submit to examination, if required. The candidate should be a member of a church within the association, and application should ordinarily be made only because of a call to a church or to similar service.

The examination by the committee should cover Christian character, the call to preach and educational qualifications. It should include presentation of an outline of a sermon by the candidate, also a fully written sermon and a criticism of an assigned passage of Scripture. Oral examination should cover conceptions of the Christian ministry, beliefs concerning God, Christ, the Church, the kingdom of God, knowledge of denominational history and polity, etc.

Ordinarily license will be given only to those who contemplate ordination, and not until after one year in the seminary. In exceptional cases laymen who do not expect to be ordained to the ministry, but who because of circumstances are called upon to preach frequently and are well equipped for the service, may be licensed, or be given a certificate of approbation to preach.

The association shall act upon recommendation of the committee on credentials, and if the decision is favorable the moderator and registrar shall issue the license for a period of one year, unless for good cause the association votes authority for a longer period. Licenses may be renewed on recommendation of the credentials committee by vote of the association.

When possible, a service of consecration should be held.

Article VI. Meetings

1. *Regular Meetings.* The association shall hold meetings on the . . . day in and the in . . . at such place and hour as may be designated, unless otherwise voted by the association or for sufficient reasons changed by the advisory board. The spring (or . . .) meeting shall be the annual meeting. The registrar shall give notice of the meeting to all churches and ministerial members prior to the second Sunday preceding the date of the meeting.

2. *Special Meetings.* Special meetings may be called on order of the advisory board (board of directors), and the registrar must call a meeting on the written request of five members of the association.

3. *Procedure.* At the time and place specified the meeting shall be called to order by the moderator, assistant moderator or registrar, or failing these, by the pastor of the church with which it assembles. The names of the members present having been recorded, the roll of the association shall thereupon be made out and the meeting formally constituted. A scribe and an assistant scribe may be elected to

assist the registrar in recording the minutes of the meeting. The minutes of each meeting shall be approved at its close.

4. *Quorum*. . . voting members shall constitute a quorum for regular meetings, and when the association sits as a council, representation from one-fourth of the churches, providing this is not less than seven, shall constitute a quorum. (Associations with fewer than seven churches should not sit as councils.)

Article VII. Officers

The officers of this association shall be a moderator, an assistant moderator, a registrar who shall also be treasurer, and an auditor, chosen by ballot at the annual meeting for a term of one year. These officers shall perform the duties usual to the respective offices. It is provided, however, that if when the association is sitting as a council the moderator is a layman and the assistant moderator is a minister, the moderator may request the assistant moderator to preside, or a minister may be chosen by the association to serve as moderator *pro tem*.

Specifically, the registrar-treasurer shall keep a record of all proceedings; shall issue calls for meetings and letters of dismissal and recommendation when approved by the association; shall annually revise the lists of association membership, church and ministerial; shall make annual report thereof to the association and to the state registrar; shall conduct correspondence and render such other services as usually pertain to such office. He shall present a detailed report at the annual meeting, including an audited account of all moneys received and disbursed.

Article VIII. Boards and Committees

There shall be an advisory board as provided below, and standing committees of three members each, except as otherwise stipulated, to be elected annually on (1) program and business; (2) worship and fellowship; (3) evangelism; (4) religious education and young people's work; (5) credentials; (6) social action; and (7) missions. Other committees

may be named at the will of the association, and the moderator shall appoint committees on (1) nominations and (2) resolutions, of three members each to serve during his term of office. The several committees shall perform services which shall correspond to and be coördinated with similar functions in state and national organizations and in the local churches.

1. *Program and Business.* The moderator, the assistant moderator, the registrar-treasurer, the pastor of the entertaining church, the chairman of women's work and the chairman of the advisory board (board of directors) shall constitute this committee. The program and business committee shall prepare a program for each meeting of the association, receive all overtures, have general supervision of each meeting and decide what business shall be presented to the body; but an appeal may be made to the association if the committee declines to present any item of business proposed by a member or committee.

2. *Credentials.* The credentials committee shall pass upon credentials of churches and ministers that apply for membership in the association and upon requests of members for letters of dismission to other associations. Action shall not be taken upon applications for membership unless they are accompanied with proper credentials and only after the report of the committee on credentials. This committee shall examine all applicants for licensure and shall present the candidates to the association for further examination, with their recommendations.

Questions of withdrawal of fellowship or discipline of any kind shall first be considered by this committee, and when necessary be presented by them with their recommendations to the association.

3. *Evangelism, Worship and Fellowship.* This committee shall endeavor to cultivate evangelistic purpose, spirit and life among the churches of the association, particularly promoting campaigns and methods of personal, pastoral and

educational evangelism. It shall assist the churches in conserving a faithful membership, in procuring and distributing denominational periodicals and devotional literature, in promoting public and family worship, and in providing opportunities and helps for the deepening of the spiritual life.

4. *Religious Education and Young People's Work.* The committee on religious education and young people's work shall seek to correlate the church schools in the association with our denominational, interdenominational and public educational systems, and to promote their efficiency.

5. *Social Action.* The committee on social action shall strive to promote in the churches of the association a more effective social organization and to deepen in the churches the sense of social obligation and responsibility, to the end that they may render a wider service in their respective communities and to the nation and the world.

6. *Missions and Stewardship.* This committee shall have charge of missionary interests, stewardship commitments and apportionment. It shall seek diligently to promote among the churches of the association a world-wide missionary view and a faithful consecration to missionary tasks. It shall also coöperate with the state committee and with the organized department of women's work in the state organization.

7. *Nominations.* This committee shall make nominations for all elections not otherwise provided for, including delegates to the General Council.

8. *Resolutions.* All resolutions shall first go to the committee on resolutions, provided that the association may call by vote for any resolution withheld by the committee.

9. *Advisory Board.* The advisory board, composed of officers of the association, the association member of the state board, the chairman of women's work, and the chairmen of the above committees, shall act as the administrative unit of the association, reviewing and coördinating its work, counseling its various departments and endeavoring in every

way to promote the general efficiency of the churches. It shall represent the association in emergencies that may arise between meetings; shall propose the budget with methods for raising it, and have general oversight of its expenditures. It shall fill vacancies until the next meeting of the association and transact such business as may be necessary from time to time. It shall give counsel to churches and ministers requesting it, aid as it may in questions of dispute, and may endeavor to confer directly or through a sub-committee, with the churches in matters of their conduct and administration. This board shall work in close coöperation with the state superintendent (secretary or president) and shall serve when requested as an advisory committee to the state conference in aided churches within its bounds. It may appoint any committees it deems useful, such as committees on women's work, men's work, rural life and the like. The moderator of the association shall be the chairman.

(In case of incorporated associations whose articles of incorporation call for a board of directors, that board with statement of its functions should be substituted for the advisory board above.)

10. *Women's Department.* (See p. 134.)

(Note: Where a simpler form of organization is desired by associations with a limited membership, fewer committees with combinations of functions are possible, or duties assigned to some or all of these several committees may be vested in the advisory board as a single agency of administration.)

Article IX. Finances

1. *Fiscal Year.* The fiscal year of the association shall be the calendar year.

2. *Salaries.* No officer of the association shall be paid any salary or compensation for his services, unless as fixed by the association at its annual meeting.

3. *Dues.* The association shall be supported financially by dues from the churches and ministerial members. To meet the expenses of the association itself, to carry its share in the expenses of the . . . conference and of the General Council of the Congregational and Christian Churches, the association at its annual meeting shall determine the amount which each church shall be requested to pay on the basis of the total number of church members, and to be known as the *per capita* contribution. Each ministerial member not a pastor shall be assessed \$1.00 per annum as a membership fee, provided, however, that upon recommendation of the credentials committee the advisory board shall be authorized to abate the membership dues of any member in missionary service at home or abroad, and those of any member retired from active service.

4. *Budget.* At the annual meeting the advisory board shall propose a budget covering the needs of the association for the following fiscal year.

Article X. Amendments

These by-laws may be amended by a two-thirds vote at any regular meeting of the association, or at a special meeting called for that purpose, provided that an announcement of the proposed amendment has been made in writing at a previous meeting, and provided further that the written notice has been sent to all voting members at least two weeks before the proposed amendment is acted upon.

IX. SAMPLE CONSTITUTION AND BY-LAWS FOR A WOMEN'S ORGANIZATION OF A STATE CONFERENCE

Article I. Name

The name of this society shall be (.....)

Article II. Object

The object of (name of society) shall be to enlist the co-operation of the women's organizations of the local churches of (name of conference) by means of inspirational and educational programs, to promote closer fellowship, and to enlarge the sphere of activity and the sense of responsibility for furthering in every possible way the cause of Christ throughout the world.

Article III. Membership

All women of Congregational and Christian churches and any women's organizations within these churches, by virtue of their gifts or service, shall constitute the membership of this organization.

Article IV. Officers and Committees

Sec. 1. The officers of (name of organization) shall be a president, one or more vice-presidents, one or more secretaries, a treasurer, an auditor, an executive board, and such other officers and assistants as the executive board shall appoint.

Sec. 2. There shall be such standing committees as the executive board shall deem necessary to promote the object of the organization.

Article V. Meetings

There shall be an annual meeting at such time and place as the executive board determines. Other meetings shall also be held as determined by the executive board.

Article VI. Amendments

This constitution may be amended by a two-thirds vote of those present at any annual meeting, notice of the proposed amendment having been given at a previous meeting.

BY-LAWS

Article I. Executive Board

The executive board shall consist of the officers, chairmen of standing committees, representatives of the associations or districts as provided in Article III, and such additional members as from time to time may seem necessary to the executive board.

Article II. Term and Election of Officers

Sec. 1. The term of all officers shall be years. No officer except the treasurer shall be eligible for more than one consecutive term.

Sec. 2. A vacancy in any office shall be filled by the executive board for the unexpired term.

Sec. 3. All elections shall be by ballot at the annual business meeting.

Sec. 4. Salaried officers shall be chosen by the executive board and the business arrangements shall be determined by the finance committee and the executive board.

Article III. Associations or Districts

Each association or district in the conference shall have a chairman or vice-president, with a working personnel. (Such chairman or vice-president should be a member of the executive board.)

Article IV. Government

The government of this organization shall be vested in the executive board, which shall be subject to the call of the president.

Article V. Duties of Officers and Committees

Sec. 1. The President shall preside at all meetings of (name of organization) and shall be an *ex-officio* member of all committees. She shall be chairman of the executive board.

Sec. 2. The Vice-President shall assist the president and assume her duties whenever needed.

Sec. 3. The Recording Secretary shall keep the minutes of all meetings and preserve the records.

Sec. 4. The Corresponding Secretary shall conduct the correspondence of the association or district. (One secretary may combine the work of these two officers if desired—Section 3 and Section 4.)

Sec. 5. The Executive Board shall supervise the accounts and may submit to a vote of (name of organization) suggestions for disbursement of benevolence funds.

Article VI. Meetings

The time and place of the annual meeting and all other meetings shall be determined by the executive board.

Article VII. Amendments

These by-laws may be amended by a two-thirds vote of those present at any regular meeting, notice of the proposed amendment having been given at a previous meeting.

Article VIII. Quorum

(Number to be specified) shall constitute a quorum for the organization. One-third of the membership of the executive board shall constitute a quorum for that board.

X. SAMPLE CONSTITUTION AND BY-LAWS FOR A WOMEN'S ORGANIZATION OF A LOCAL CHURCH

(May be adapted for association or district organization.)

Article I. Name

The name of this organization shall be (.....)
of (.....) Church. (*Suggestion: Women's Union,
Women's Association, Women's Guild, Women's Society.*)

Article II. Object

To unite the women of the parish in effective work for the church, the community, and the world.

Article III. Membership

All women interested in the work of the parish are eligible for membership.

Article IV. Officers

The officers shall be a president, one or more vice-presidents, secretary, treasurer, auditor, an executive board, and such other officers and assistants as the executive board shall appoint. (In a small society one person may serve as secretary and treasurer.)

Article V. Meetings

There shall be an annual meeting for the hearing of reports, election of officers and the transaction of other necessary business.

Article VI. Amendments

This constitution may be amended by two-thirds vote of those present at any annual meeting, notice of the proposed amendment having been given at a previous meeting.

BY-LAWS

Article I. Officers and Committees

Sec. 1. The officers of (name of organization) shall be a president, one or more vice-presidents, one or more secretaries, a treasurer, an auditor, an executive board, and such other officers and assistants as the executive board shall appoint.

Sec. 2. There shall be such standing committees as the executive board shall deem necessary to promote the object of the organization.

Sec. 3. The executive board shall consist of the officers, chairmen of standing committees, and such additional members as from time to time shall seem necessary.

Article II. Term and Election of Officers

Sec. 1. Officers and chairmen of standing committees shall be elected by ballot at the annual meeting.

Sec. 2. All officers shall be elected for a term of (.) years, no one being eligible for the same office for more than two consecutive terms.

Article III. Duties of Officers and Committees

Sec. 1. The President shall preside at the meetings of the organization and shall have general supervision of its work. She shall be an *ex-officio* member of all committees.

Sec. 2. The Vice-President shall be ready to serve in case of absence or at the request of the president.

Sec. 3. The Secretary shall keep the records of all the meetings of the organization and of the executive board, shall prepare an annual report, and conduct the correspondence of the organization.

Sec. 4. The Treasurer shall receive all funds and disburse the same upon the order of the executive board or the finance committee. She shall be a member of the finance committee.

Sec. 5. The Auditor shall audit the books annually.

Sec. 6. The Executive Board shall appoint the members of all standing committees and of such additional committees as are necessary, fill vacancies on the board, make plans for the work of the organization, recommend the budget and appropriations, and transact such other business as may be necessary.

Article IV. Committees

There shall be a finance committee and such other standing committees as the executive board shall determine.

Article V. Amendments

These by-laws may be amended by majority vote of those present at any regular meeting, provided notice has been given of such proposed amendment at a previous meeting.

Article VI. Quorum

(Number to be specified) shall constitute a quorum for the society. One-third of the membership of the executive board shall constitute a quorum for that committee.

Suggestions

Constitutions and By-Laws. It is desirable for organizations of women in local churches, associations or districts, and state conferences, to adopt simple flexible constitutions and by-laws, because these organizations exist to nurture and increase religious experience and expression rather than to perfect the organization as such. This constitution can be adapted for association or district organizations whenever desired.

Officers should be elected in such manner that the executive board shall always have some members who have served a part of the term; *e.g.*, the president and the vice-president should not both go out of office the same year.

Standing Committees. The number and names of standing committees are dependent upon conditions and traditions. Changing conditions and growth periods often make desirable the retirement of one committee and the appointment of a succeeding committee with a new purpose. If the standing committees are not named in the constitution, such changes can be made without the loss of time usually necessary to the amending of a constitution.

A finance committee of three members from the executive board may prepare the budget and supervise the disbursements.

The executive board should appoint such committees as are required to advance the missionary, educational and devotional life of the society.

It is desirable for the church to have a missionary committee, on which all the various organizations within the church are represented by their leaders, to work for a well-balanced program of missionary interest in all the departments of the church.

If there are two or more vice-presidents, it is desirable to assign to each some definite task, such as chairman of the program committee, or supervision of certain committees.

XI. CONSTITUTION AND BY-LAWS FOR A MEN'S ORGANIZATION

Article I.

Name: Congregational (Christian) Brotherhood (or...) of.....

Article II.

Membership: All men of good character of at least eighteen years of age are eligible for membership. Applications, endorsed by a member, must be presented in writing to the membership committee, which shall consist of the president, vice-president, and secretary.

Article III.

Officers: The officers of the brotherhood shall be a president, a vice-president, a secretary, and a treasurer, who shall be elected by ballot.

These officers shall constitute an executive committee which shall manage the affairs of the brotherhood.

An auditor shall be appointed by the president, previous to the annual meeting, who shall audit the books of the treasurer.

Committees may be appointed at will; such as fellowship, membership, entertainment, refreshments, boys' work, booster, unemployment, finance, and auditing.

Article IV.

Meetings: Regular meetings of the brotherhood shall be held on the first Monday in February, April, October, and December; the annual meeting and election of officers shall be held at the December meeting. Special meetings may be called by the president.

BY-LAWS

1. *Dues:* Dues shall be one dollar a year, payable in advance.

2. *Visitors:* Members of the brotherhood shall be permitted to invite friends.

3. *Quorum:* Seven members shall constitute a quorum.

4. *Collections:* No collections shall be allowed during the meetings.

5. *Amendments:* The constitution and by-laws may be amended at any meeting of the brotherhood by a two-thirds vote of members present, the amendment having been proposed at a previous meeting or due notice of such amendment having been appended to the call of the meeting.

XII. CONSTITUTION FOR A YOUNG PEOPLE'S ORGANIZATION

Article I. Name

The name of this organization shall be the Young People's Society of the Church. (Or, the Young People's Club, the Scrooby Club, the Pilgrim Club, the Young People's Forum, the Christian Endeavor Society, etc.)

Article II. Purpose

The purpose shall be to unite young people in a program of study, worship, service and recreation whereby they may seek to achieve the objectives of the national Pilgrim Fellowship, namely:

1. To achieve *Christian personality* after the pattern of Jesus;

2. To seek a *fuller understanding*, one of another, in the interest of happy relations in home and community;
3. To work for a *united church*, practicing Christian freedom and definitely promoting the program of Jesus;
4. To secure *equal rights and opportunities* for all classes and races as equally the children of God;
5. To practice a *Christian patriotism* which recognizes the authority of God in conscience as supreme;
6. To strive for *justice in the social order* which will afford an abundant life for all;
7. To work for such *international organization* of the nations as will preserve peace and security.

Article III. Membership

All young people between the approximate ages of . . . and . . . who are interested in the purpose of this organization and who are properly elected to membership shall be considered active members. (The usual age-groupings are: junior high school or intermediate, 12-14; high school or senior, 15-17; older young people, 18-25.)

Article IV. Officers

The officers of this organization shall be: counselor, president, vice-president, secretary, and treasurer. These, together with the chairmen of the standing committees, shall constitute the executive committee.

Article V. Committees

The regular standing committees are: program, membership, social, finance. The chairmen of the committees shall be appointed by the president and counselor with the consent of the other officers. The members of these committees shall be appointed by the executive committee.

Article VI. Meetings

Regular meetings shall be held each Sunday evening, except as otherwise determined by the executive committee.

Regular business meetings shall be held on the first week of each month, either in connection with the Sunday session or on some week-night commonly agreed upon.

The regular annual (or semi-annual) business meeting shall be held during the first week of June (or of June and December).

Article VII. Wider Relationships

This organization is a part of the Church of As such, it shall bear its share of the responsibility of the church, including the Sunday worship services, the program of community and world service, financial support, and the program of religious education.

It shall be represented on the Young People's Council of the church by its president, its counselor and one other young person. (This council is made up of an equal number of representatives from each of the young people's organizations in the church, together with three members of the church committee or board of religious education. The purpose of this council is to integrate the total young people's program in the church.)

As a part of the national young people's movement of our denomination, "The Pilgrim Fellowship of Congregational Christian Young People," it shall participate in the activities of the associational and state Pilgrim Fellowship. In building its own program it shall take into account the suggestions provided for the national Pilgrim Fellowship through the Young People's Department of the Congregational Education Society.

Article VIII. Amendments

This constitution may be amended at any regular or special business meeting by a two-thirds vote of those present, provided that notice of proposed amendments is given a week in advance.

BY-LAWS

1. The counselor shall be selected by the religious education committee or board of the church, in consultation with the members of the young people's organization. He shall be an *ex-officio* member of all committees.

2. The officers shall fulfill the functions usually belonging to such officers. (Duties are further suggested in a pamphlet, "How to Be an Effective Officer," three cents each, from the Young People's Department of the Congregational Education Society, 14 Beacon St., Boston, Mass.)

3. The officers shall be elected annually (or semi-annually) at the annual (or semi-annual) business meeting.

4. The executive committee shall be responsible for planning the entire program for the organization, the details being referred to the several standing committees.

5. The program committee shall be responsible for the Sunday meetings, for the selection of leaders and subjects for discussion, for adequate preparation for and conduct of the meetings.

6. The membership committee shall recommend candidates for membership in the organization.

7. The social committee shall be responsible for planning, advertising and conducting the recreational program of the organization.

8. The finance committee shall be responsible for suggesting a budget and the means of financing it; its recommendations shall be made to the executive committee, which, in turn, shall report its findings to the entire membership for action.

9. Special committees may be appointed by the president (with the consent of the executive committee) as need arises.

10. These by-laws may be amended or supplemented by a majority vote of the members present at any regular or special business meeting of the organization.

XIII. CONSTITUTION, BY-LAWS AND STANDING RULES OF THE GENERAL COUNCIL OF THE CONGREGATIONAL AND CHRISTIAN CHURCHES OF THE UNITED STATES

Extracts for reference. See also latest minutes of the Council.

CONSTITUTION

.

III. Membership

1. *Voting Members.* (a) Pending possible mergers among themselves, the larger units (i.e., the five Regional and the Afro-Christian Conventions, the Congregational "State" Conferences), and after merger the united bodies, shall severally be represented in the General Council by two delegates each, one of whom shall be a woman, and each such convention or conference having churches whose aggregate membership is more than ten thousand shall be entitled to elect two additional delegates for each additional ten thousand members or major fraction thereof, one-half of whom shall be women.

Pending merger, local units (i.e., Christian conferences and Congregational district associations), and after merger the united bodies shall be represented in the General Council on the basis of one delegate for every ten churches or major fraction thereof.

A state having a state organization but no district organizations, or a state having district organizations but no state organization may send delegates on the dual basis of one for every ten churches and two for every ten thousand members, as above set forth.

(b) Delegates shall be divided, as nearly equally as practicable, between ministers and laymen.

(c) Any delegate who shall remove his residence from the geographical bounds of the conference or association by which he has been elected to the Council shall be deemed by

the fact of that removal to have resigned his membership in the Council, and the conference or association may proceed to fill the unexpired term by election.

(d) A representative of each college and theological seminary recognized by the General Council as affiliated with or coöperating with it, and editors of national church periodicals, together with the moderator or moderators and assistant moderators, the secretaries and treasurer of the General Council, shall be voting members *ex officiis*.

.

4. *Term of Membership.* The term of delegates shall be four years. Elections to fill vacancies shall be for the remainder of the unexpired term.

The term of a member shall begin at the opening of the next stated meeting of the Council after his election, and shall expire with the opening of the second stated meeting of the Council thereafter. He shall be a member of any intervening special meeting of the Council.

.

V. Meetings

1. Regular meetings of the General Council shall be held biennially in the even numbered years, the exact time and place to be fixed by the executive committee, unless otherwise ordered by the Council, announcement to be made at least six months in advance.

.

VII. The Corporation

(1) The Corporation for the General Council of the Congregational and Christian Churches of the United States shall consist of fifteen persons elected by the Council in addition to the moderator and secretary of the Council *ex officiis*.

(2) At the meeting of the Council in 1934 there shall be elected fifteen members of the corporation, five of whose terms shall expire in 1936, five in 1938 and five in 1940. At each subsequent biennial meeting of the Council a suc-

cessor to each member shall be chosen for a term of six years. The Council or its executive committee between meetings of the Council may fill vacancies for the unexpired terms. At least two of the persons elected at each biennial meeting shall be persons not then members of the corporation.

(3) The corporation shall have a treasurer. He shall administer his office as the by-laws of the corporation may provide.

(4) The corporation shall have power to receive and hold any property, real and personal, of the Council, and all property, real and personal, which may be conveyed to it in trust, or otherwise, for other purposes approved by the corporation within the scope of its charter; and acting for the Council between the meetings of the Council in all business matters not otherwise delegated or reserved, shall do such acts and discharge such trusts as properly belong to such a corporation and are in conformity with the constitution, rules and instructions of the Council.

(5) The corporation may adopt for its government and the management of its affairs standing by-laws and rules not inconsistent with its charter nor with the constitution, by-laws, rules and resolutions of the Council.

(6) The corporation shall make such reports to the Council as the Council may require.

BY-LAWS

III. Committees and Commissions

1. *The Executive Committee.* The executive committee shall be composed of the moderator *ex officio*, with fifteen members so chosen that the term of each shall ultimately be six years, five expiring at each stated meeting. The secretaries shall be corresponding members without vote. No person shall be eligible to successive reappointment on this committee. Due notice having been given to all members, five shall constitute a quorum.

The executive committee shall be the General Council

ad interim and shall transact such business as the Council shall from time to time direct and in the intervals between meetings of the Council shall represent the Council in all matters not otherwise provided for.

(1) It shall have authority to contract for all necessary expenditures and to appoint one or more of its number who shall approve and sign all bills for payment; shall consult the interest of the Council and act for it in intervals between meetings in all matters of business and finance, subject to the direction of the Council; and shall make a full report of all its doings, the consideration of which shall be first in order of business after organization, at biennial meetings. Questions of polity not clearly defined by the Council shall be determined by the executive committee *ad interim*.

STANDING RULES

6. *Travel Fund.* There shall be a travel fund, to which each state or district conference shall be asked to contribute annually in addition to its regular contributions to the General Council or its constituent bodies, an amount equal to one per cent per member of the churches in the conference. Each conference, association or convention which contributes to the general expense of the Council, directly or through a constituent body, in amount deemed satisfactory by the executive committee, shall be entitled to contribute to and share in the travel fund. In any state or similar unit which does not participate as a whole, such participation shall be limited to delegates from associations or conferences which have paid. The travel fund shall be distributed among all participating delegates on the basis of the number of miles from the residence of each delegate to and from the place of meeting by the most direct railway route except as free transportation may have been provided. All persons regularly seated as elected delegates from bodies participating in the fund and serving for the major portion of the meeting of the Council shall be entitled to share in the mileage.

PART SIX

FORMS

I. CERTIFICATES

The following forms of certificates are intended to be suggestive and may be modified to fit various situations.

1. Infant Baptism

“Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.”

This is to certify that
born at, on, (son or daughter)
of, was by me, ...,
pastor of the Church in,
dedicated to God in Baptism, in accordance with the ordi-
nance of the Church and the covenant of his (or her) parents,
on, the day of,
in the year of our Lord, one thousand nine hundred and ...
.....
Pastor.

2. Consecration of Children

“Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.”

This is to certify that
born at, on, (son or daughter)
of, was by me, ...,
pastor of the Church in,
consecrated to God in Baptism, in accordance with the cov-
enant of his (or her) parents, on, the
day of, in the year of our Lord, one thou-
sand nine hundred and
.....
Pastor.

3. Church Membership Certificate

(Since good order calls for the recognition of church membership by the issuing of a certificate, blank forms are suggested which may be secured ready printed or be prepared by each church.)

Certificate of Church Membership

THIS CERTIFIES that
 was received
 into full membership in the
 Church
 of
 on the day of 19..

 Clerk Pastor

Obverse side

The Meaning of Church Membership

By CHARLES E. JEFFERSON

Joining the church means binding oneself to a group of persons who have publicly dedicated themselves to the service of Christ. To serve Christ means to cultivate in oneself the spirit of helpfulness and good will, and to try and spread this spirit as widely as one can. In becoming a church member one says both to God and to men that he will aim at all times to follow Jesus Christ.

To follow Jesus Christ means to be reverent and humble, truthful and honest, generous and forgiving, always trying to help others to live the same sort of life. To be a worthy church member one must have the temper and disposition of Jesus, taking his attitude to God and to man, looking at life from his standpoint, hating the things which he hated, loving the things which he loved, and doing in coöperation with others the kind of things which he did.

The kingdoms of the world are to become the kingdom of God and of his Son, and every member of the church is com-

mitted to working with others for the winning of this great victory.

4. Certificate of Licensure

..... Association,

To the Ministers and Churches of Jesus Christ,

GREETING:

This will certify that, a member of the Church in, has been duly examined by the Association (Conference) touching his Christian experience, education, aptness to teach, personal character, and call to the ministry. Believing him to be worthy and qualified, we therefore grant him approbation to preach, as he may have opportunity, and commend him to the confidence and affectionate regard of the churches.

This certificate is valid for one year from its date, unless revoked for cause. It carries with it no authority to administer the sacraments, to solemnize marriages, nor to perform the functions of an ordained minister, but commends its bearer as a worthy candidate for the Christian ministry, and one approved to exercise his gifts as the churches may find use for his service or the providence of God may call him.

By vote of the association.

....., Moderator

....., Registrar

....., 19...

5. Certificate of Licensure for a Lay Preacher

..... Association.

To the Ministers and Churches of Jesus Christ,

GREETING:

This will certify that, a member of the Church in, has been duly examined by Association (Conference) touching his Christian experience, education, aptness to teach, personal character, and call to special Christian service. Believing him to be worthy and qualified, we therefore grant

him approbation to preach as he may have opportunity as a lay preacher not expecting ordination, and commend him to the confidence and affectionate regard of the churches.

This certificate is valid for one year from its date unless revoked for cause. It carries with it no authority to administer the sacraments, to solemnize marriages, nor to perform the functions of an ordained minister; but commends its bearer as worthy of confidence, and one approved to exercise his gifts as the churches may find use for his services, or the providence of God may call him.

By vote of the association.

....., Moderator
 Scribe
, 19...

6. Certificate of Ordination by Council

To the Ministers and Churches of Jesus Christ,

GREETING:

This is to certify that at a duly constituted ecclesiastical council, convened according to Congregational-Christian usage by invitation of the Church, of on, 19..., Rev., having first been duly examined as to his fitness for the Christian ministry, was duly ordained as a minister of the gospel of Jesus Christ, and set apart by the laying on of hands, and is hereby commended to the churches and ministers of Christ.

By vote of the council.

....., Moderator
 Scribe
, 19...

7. Certificate of Ordination by Association

To the Ministers and Churches of Jesus Christ,

GREETING:

This is to certify that a meeting of Association, regularly convened at,

by invitation of the Church of
, on, 19...,
 Rev., having first been duly
 examined as to his fitness for the Christian ministry, was
 duly ordained as a minister of the gospel of Jesus Christ,
 and set apart by the laying on of hands, and is hereby com-
 mended to the churches and ministers of Christ.

By vote of the association.

....., Moderator

....., Scribe

....., 19...

8. Certificate of Ordination when the Examination and Ordination are in Different Places

To the Ministers and Churches of Jesus Christ,

GREETING:

This is to certify that at a regular (or special) meeting of
 the Association, held in.....,
 on, 19..., Rev.
 was duly examined on invitation of the
 Church of, as to his fitness for the
 gospel ministry, and his examination was by vote sustained.
 The association thereupon instructed certain of its members,
 among whom were the undersigned, acting with power for the
 association, to join with the church in the formal services
 of ordination, at Church in,
 on, 19...

In accordance with the foregoing instructions, the said
 candidate was duly ordained by the laying on of hands, and
 is hereby commended to the churches and ministers of Christ.

....., Moderator

....., Scribe

....., 19...

9. Certificate of Ordination used by the Southern Convention

We, the undersigned Presbytery of Ordination, appointed
 by the Conference, do hereby certify that Brother.....,

having proved his gifts as a licentiate, having been recommended by the churches to which he has ministered, and having passed a satisfactory examination, as required by the Government of the Christian Church, has been this day set apart and ordained to the office of an Elder, by prayer and the imposition of hands, and is hereby authorized to administer the ordinances of the Church and solemnize the rites of matrimony.

Signed by order of the Christian Conference, held at, in the County of and State of, on this the day of, 19...

.....

10. Certificate of Installation or Recognition

(In place of a formal certificate for installation or recognition of a pastor, the minutes of the council suffice. A copy should be placed in the hands of the pastor.)

11. Certificate of Dismissal to Another Church

The Church of,
 to the Church of

GREETING:

This certifies that, a member in good and regular standing of this church, is at own request hereby dismissed and affectionately recommended to your fellowship and care; and when received by you membership with this church will cease.

By vote of the church.

.....
 Clerk.

....., 19...

Note 1. This letter is good, as a recommendation, for one year only from its date.

2. The clerk of the church that accepts this letter is requested to fill out the accompanying certificate and return it as soon as may be convenient.

The Certificate of Reception

To the..... Church of..... :
 This certifies that, recommended
 to our Christian fellowship by you, was, on the
 day of, 19..., received into the member-
 ship of the Church of

Attest,

.....,
 Clerk.

....., 19...

12. Certificate of Dismissal to form a New Church

To the Ecclesiastical Council to be convened in.....,
 for the formation (if judged expedient) of a church of Jesus
 Christ in that place.

Dear Brethren:

Whereas A..... B....., a member of this
 church in good and regular standing, has requested a letter
 of dismission and recommendation for the purpose of uniting
 with other Christians in forming a church in,
 let this certify that the church has voted to grant his request ;
 and should the Council advise the formation of such a church,
 and recognize him and his associates as constituting the same,
 his particular relation to us will be at an end.

By vote of the church.

.....,
 Clerk.

....., 19...

The clerk of the newly organized church is requested to re-
 turn the following certificate as soon as may be convenient.

The Certificate of Reception

To the Church of

This certifies that, recommended to our Christian fellowship by you, was, on the day of, 19..., received into the membership of the Church of

Attest,

.....,

Clerk.

....., 19...

13. Certificate of Dismissal to Organizations not in Fellowship

(If a member of a church insists upon withdrawing for the purpose of uniting with an organization not in fellowship with that church, and if he be a person whose Christian life would entitle him to a letter if he were to unite with another evangelical church, he should not be dismissed coldly nor in strife, but may, by vote of the church, be granted dismission and given a certificate in form as follows:)

To Mr.

Dear Brother:

This will certify that your name has been upon the roll of this church since, and that it has continued there until this time, as that of a member in regular standing; and that you are now dismissed at your own request, to seek fellowship elsewhere. We should be glad to have you continue with us, or if you must leave, to dismiss you to a church with which we are in fellowship; but we cannot hold you against your own will and conviction, and we will not dismiss you with other words than those of Christian kindness. We cannot think of you as though you had not been a member of this church. We shall still remember you and pray for you in a spirit of Christian fellowship.

In whatever form your new membership finds expression, we trust it will still retain a sincere faith in Jesus Christ as

Saviour and Lord. If your new relations fail to afford you the spiritual benefit which you now anticipate, we should be glad to welcome you back. Meantime, pray for the church of which until now you have been a member, as we now pray for you; and receive from us this parting message of Christian affection.

Wishing you grace, mercy and peace, we are, the.....
Church of

By.....,
Clerk.

By vote of the church, this
....., 19...

14. Letter of Release from Covenant Vows

The Church of
Dear Brother (or Sister):

This will certify that your name has been upon the rolls of this church since, that it has continued there until this time as that of a member in regular standing, and that at your own urgent request you are now released from your covenant vows involved in membership in this church.

Be assured that if in the future you should once more desire the fellowship of the church, its welcome will be extended to you. In the meantime our prayers follow you, as we trust yours will continue with us. We give you a parting message of Christian affection.

Wishing you grace, mercy and peace, we are

The Church of

By.....
Clerk.

By vote of the church, this
....., 19...

15. Introduction of a Member Without Dismissal

Dear Brethren:

Let this certify that the bearer, ...
is a member in good and regular standing of the.....

Church in, and, as such, is affectionately commended to the Christian fellowship of any church of Christ with which he may desire to commune, and to the confidence and kind offices of all the people of God.

Wishing grace, mercy and peace, to all to whom this letter may come, I am,

Yours in the bonds of Christian fellowship,

.....
 Pastor (or Clerk) of the.....
 Church in

....., 19...

16. Credentials of a Minister

CONGREGATIONAL AND CHRISTIAN CONFERENCE
 OF

THIS IS TO CERTIFY
 that

Countersigned

.....
 of

.....
 is a regularly ordained minister of the Congregational
 (Christian) Church and is a member of the.....
 association of the Congregational and Christian Con-
 ference of, general offices

.....
 Date.....

Registrar.

17. Certificate of Marriage

This is to certify that, in accordance with the laws of God and of the State of,
 of, and, of
, were by me, ..., a minister of

the gospel, united in Holy Matrimony at ,
 in the County of and State of
 on the day of , in the
 year of our Lord, one thousand nine hundred and

The marriage was performed by virtue of a license duly
 issued by the Clerk of the Court of County and
 of the State above named, the said license, Number ,
 bearing date

.

.

Witnesses.

II. LETTERS MISSIVE

1. General Form for Calling an Ecclesiastical Council of the Vicinage

(The following form is for ordination and installation.
 This form may be adapted for use of councils for other pur-
 poses by substituting the appropriate specifications in place
 of the words in *italics*. For detailed forms of specifications
 see p. 162 ff.)

The Church in ,
 To the Church in ,

GREETING:

Whereas, *this church, having devoutly sought the promised
 guidance of the great Head of the Church, has united in the
 choice of for its pastor and teacher,
 and he has responded favorably to its call, we, therefore,
 affectionately request you to be present by pastor and dele-
 gate in an ecclesiastical council to be constituted as stated
 below, hereby called to meet in our place of worship on
 the day of ,
 19 . . . , at o'clock . . . M., which shall review our
 proceedings, examine the credentials of the candidate, hear*

his statements of faith and religious experience, conduct appropriate examinations, and if the result be favorable, proceed with us to his ordination to the Christian ministry, and his installation (or recognition) as pastor of this church.

It is understood that only representatives of the invited Congregational and Christian churches shall have the right to vote, that all individuals and pastors of invited churches whose ministerial standing is in other denominations shall be honorary members, and that a majority of the voting churches represented at the council shall constitute a quorum.

Wishing you grace, mercy and peace,

.....

Committee of the Church.

.....
 (Date and place)

The churches (and persons) invited are as follows:

(Names)

In accordance with the vote of the church:

.....
 Church Clerk.

2. General Form for Inviting an Association to Meet with a Church as a Council

The Church
 of,

To the Association
 sendeth

GREETING:

Beloved Brethren:

Whereas (specific purposes, see p. 162 ff.), we therefore cordially invite the churches of the Association to meet in special session in our house of worship on, 19..., at o'clock ...M. (specific purposes, see p. 162 ff.).

We are inviting also, subject to the concurrence of the

association, the following churches and individuals to be present, and our delegate will move that the messengers from the above churches and the ministers named above be made honorary members of the association at this meeting.

Desiring that prompt notice of this meeting be given to the churches of the association, and wishing them grace and peace, we are,

.....

 Committee.

 Clerk.

....., 19...

3. General Form for Calling an Association to Sit as a Council

The Association,
 To the Churches Represented in its Membership,

GREETING:

A request has been received from the Church in that the association meet in special session as an ecclesiastical council on its behalf. The subject on which advice is sought is stated as follows: (Insert the subject to be considered. See p. 162 ff.)

Notice is hereby given that the association will meet as an ecclesiastical council in response to the above request at on the day of, 19..., at ... o'clock ... M. (Or the call may stipulate that the subjects submitted will be considered as a special order at the next regular meeting, naming the date and place.)

By request of the said church the following churches and ministers who are not members of this association will be proposed as honorary members for that session.

.....

5. General Form for Inviting a Mutual Council

The Church
in,

To the Church
in,

GREETING:

Whereas, who has been deprived of good and regular standing in this church by act of the church, alleges that this action is unjust and improper, and desires that the church will join with him (her) in calling a mutual council to consider his (her) alleged grievance and advise in reference thereto; and whereas the church, desiring only that which is according to the rules of the gospel of Christ, accedes to his (her) request, we therefore affectionately request you to be present by pastor and delegate in an ecclesiastical council to be constituted (by mutual agreement) as stated below, hereby called to meet in our place of worship on, the day of, 19..., at o'clock M., which shall review all the proceedings in this case, make the necessary examinations and give such advice as it shall find required by the spirit of the gospel of our Lord Jesus Christ.

Wishing you grace, mercy and peace,

.....
.....
.....

Committee of the Church.

.....

(Date and place)

.....

Complainant.

The churches (and persons) invited are as follows:

(Names)

In accordance with the vote of the church.

.....

Church Clerk.

6. Specifications of Purposes for Particular Councils

Using the general forms given above for an associational council or a council of the vicinage, insert the specific purposes, of which the following are typical:

(a) *Ordination, installation or recognition.*

(See Section 1 above.)

(b) *Dismission of a pastor.*

The Church
in,

To the Church
in,

GREETING:

The Rev. A. B., pastor of this church, has tendered his resignation of the pastoral office, and the church, after prayerful deliberation, has voted to accept this resignation, subject to the advice of an ecclesiastical council, etc.

.....
which shall review the action thus far taken in view of existing conditions and give such advice as it shall deem wise; or "if it shall seem wise, declare the pastoral relation terminated."

(c) *Deposing a minister.*

Whereas Rev., having committed acts worthy of discipline (or having lapsed from the faith) remains obdurate under our attempts to reclaim him, etc.

.....
to hear the charges against him and to take such action on the case as the facts and the usages of our churches warrant.

(d) *Organization of a church.*

After careful deliberation and after seeking the guidance of the great Head of the Church, we have come to regard it as our duty and privilege to associate together as a church of the Lord Jesus Christ in this place and have taken the steps preparatory thereto, etc.

.....
which shall review our proceedings, and consider the need

and opportunity for the proposed church; and if the result of such examination be favorable, assist in completing the organization, and extend to it the fellowship of the Congregational and Christian churches.

(e) *Dissolution of a church.*

Whereas in the providence of God the members of the Church in have been led to conclude that the best good of the cause of Christ would be promoted by the dissolution of this church as a separate organization and the association of its members with other church organizations, etc.

.....
to consider the facts and advise us in the premises.

(f) *Internal dissension.*

Whereas, the peace of this church is disturbed by internal differences between brethren, which are injurious to its prosperity and the cause of Christ; and whereas, it is the privilege of any church to ask for wise and godly counsel from neighboring churches with the hope of thereby removing causes of disturbances and securing harmony; and whereas, brethren who differ in their present judgment agree to this reference, etc.

.....
to which these difficulties within the church will be made known, and which, after due deliberation, shall give to us such counsel as shall seem wise.

(g) *Special cases.*

Whereas this church is in circumstances which make it needful that it should obtain wise and godly advice from neighboring churches, etc.

.....
which shall consider the facts and questions then to be laid before it, and which shall give to us such fraternal advice as it may deem important with reference to the work committed to our hands.

(*The above may be adapted to the necessities of councils called by other parties than those mentioned.*)

III. FORMS OF RECORD

1. Form for the Minutes of a Council

(The minutes of a council should be ready to be read at the end of the session when the council is by itself. This means quick work. A form for the orderly record may therefore be of assistance. The inviting church should provide a list of churches invited, written on the left-hand side of the page with two blanks at the right for entering the name of the pastor and the name of the delegate, followed by a list of individuals for checking. The form is for ordination service, but it can readily be adapted to councils for other purposes by following the wording of the letter missive, to which reference may be made in making the first draft of notes for the minutes.)

Pursuant to Letters Missive issued by the
Church of and bearing date of
19..., an ecclesiastical council, convened in the house of
worship of said church at P.M., on
19.... to examine Mr. with refer-
ence to his fitness for the gospel ministry, and if deemed
advisable to ordain (and install) him as pastor of the said
church.

The letter missive was read by Rev.
of and Mr. of
..... was elected moderator and scribe. The
roll of the council was then made up, which, completed, is
as follows:

A quorum being found present, the moderator constituted
the council with prayer.

The records of the church were presented by the clerk,
..... These certified (a) to the orderly call
of the council; (b) to the invitation of the church, dated
....., 19..., to Mr. to
become their pastor and teacher, and (c) Mr.'s

letter of acceptance of call, dated, 19 . . .

On motion,

VOTED: That these papers be deemed satisfactory.

The candidate then produced the following credentials:

(a) The certificate of his membership in Church; (b) his diploma from College, dated, and a certificate of his graduation from Theological Seminary, ..., 19 . . . ; (c) his certificate of *licensure* by Association, dated

Upon motion of,

VOTED: That these papers be deemed satisfactory.

The candidate then related to the council (a) his Christian experience and call to the ministry, and (b) his views on Christian doctrine. The latter were set forth in a paper which he had prepared, at the close of which he was further examined by the moderator and various members of the council.

At the conclusion of this examination it was

VOTED: That the examination be arrested, and that the council be by itself.

The council being by itself, it was

MOVED: That the examination be sustained.

The roll was then called, and vote taken by individual expression. At the conclusion of the calling of the roll, the moderator declared the examination to be (unanimously) sustained. It was then

VOTED: That a committee be appointed to summon the candidate and arrange for the public service of ordination and installation. Messrs. were appointed as such committee (designated in some conferences an "ordaining presbytery").

The minutes of the council were then read and, after correction, approved.

The committee, returning, reported the following order of service, which was by vote adopted: (For suggested order of service see p. 176 ff.)

It was voted that at the conclusion of the evening service the moderator declare the council dissolved.

VOTED: That the scribe complete the minutes and deliver copies of the same to the candidate, the church, and to the registrar of Association, the State Conference, and the Congregational Library.

VOTED: To take recess until P.M.

The council convened at P.M. and conducted the public service of ordination and installation in accordance with the foregoing program, and the moderator declared Rev. to be duly ordained as a minister of the gospel, and installed as minister and elder of this church; after which the council dissolved.

....., Moderator

....., Scribe

....., 19...

2. Form for the Minutes of a Church Meeting for the Call of a Pastor

A duly called meeting of the Church of was held on, 19.. Mr. was elected moderator. The committee to nominate a pastor reported through its chairman, Mr., recommending that the church call as its pastor the Rev. of The question being before the church for discussion, the committee presented testimonials concerning the life and service of Mr., and Messrs. A. B., C. D., and E. F. of the committee supplemented these by reporting their own impressions of Mr. as a preacher and as a pastor. Tellers were appointed and a ballot was cast, resulting in the unanimous choice of the Rev. as pastor

of this church. The trustees reported through the chairman, Mr., recommending that a salary of \$. per annum be paid to Mr., with weeks' vacation and \$. to cover his moving expenses; also that the church pay its share of the Annuity Fund dues of Mr.

On motion, Messrs. A. B., C. D., and E. F. were appointed a committee to extend a call on behalf of the church, to make all necessary arrangements for the welcome of the pastor-elect, and to arrange for a special meeting of Association (or for an ecclesiastical council) for his installation.

On motion the meeting adjourned with prayer by Deacon

.

Clerk.

., 19 . . .

PART SEVEN

PARLIAMENTARY RULES OF ORDER

As democratic assemblies, church, association, conference and council meetings of the Congregational and Christian churches follow accepted principles of parliamentary law and therefore depend upon standard manuals in this field.

Where special rules are incorporated in the by-laws of an ecclesiastical organization, these take precedence of the ordinary rules of parliamentary law.

It should be borne in mind that parliamentary rules are intended to facilitate and not to frustrate the action of assemblies. Churches especially may therefore exercise common sense and ordinary courtesy in the transaction of their business.

Here are given briefly some of the more common questions which arise in ecclesiastical assemblies and need prompt decision.

I. ALPHABETICAL LIST OF MOTIONS AND PROCESSES

Accept the report. Authorities differ on the significance of the word "accept," some maintaining that it is the equivalent of "adopt" and others that it means the same as "receive." To avoid confusion it is well to use the word "receive" when it is not the intention to stamp approval upon a committee report, and the word "adopt" where approval is to be given. Unless it be a standing committee, a committee is discharged when its report has been received or adopted.

Adjourn. Motion to adjourn cannot be amended or reconsidered; undebatable except when it would dissolve the assembly, leaving business unfinished, when limited discussion may be permitted; loses its privilege if in any way

modified; yields to motion to fix time to adjourn. (See *Fix the Time.*)

Adopt. The motion to adopt a report is subject to unlimited debate and all the privileges of the main question.

Amend. Debatable; may be amended; has same privilege as the motion which it is proposed to modify and takes precedence of it; must be germane; may not negative motion. Motion to amend an amendment is the same as an amendment, except that it cannot itself be amended.

Appeal from decision of Chair. Debatable; cannot be amended when it relates to indecorum; each member may make one speech except when related to indecorum or transgression of rules, when it is not debatable, but in this event the Chair may state his reasons for decision.

Ballot, single. The growing practice of authorizing the Scribe or another person to cast a single ballot for the assembly is out of order, and in some states is illegal for corporate business. In the case of a single nomination for an office the Chair may by unanimous consent entertain a motion for a single ballot. The records, however, should simply show that the vote was unanimous.

Ballot, vote by. May be demanded by five members. Order of the day may proceed during counting of ballots.

Call to order. Not debatable; no second required; cannot be amended; in order when another has the floor; may be decided on ruling of the Chair, subject to appeal, or submitted by the Chair to vote, without formal motion.

Close debate. Not debatable and requires two-thirds vote.

Close nomination. Not debatable and requires a two-thirds vote; cannot be reconsidered.

Commit, recommit or refer. Debatable; opens main question; takes precedence of motions to amend or postpone; can be amended; cannot be reconsidered.

Committee of the whole. An assembly may resolve itself into a committee of the whole for informal discussion. The moderator should then call another to the Chair. When it has reached conclusions the committee should vote to rise and then make a formal report to the assembly. It is simpler for the assembly itself to take an informal vote by common consent.

Divide the question. A form of amendment; may be debated or amended.

Division of the house. May be called for after question has been put and vote announced, providing another motion has not been made and seconded.

Extend debate. Not debatable; requires two-thirds vote.

Fix the time of adjournment. Takes precedence over all other motions; may be amended as to time; not debatable if another question is before the house.

Informal consideration. On motion in place of committee of the whole; ceases when informal decision of question is reached; formal report made to regular session.

Lay on table. Not debatable; cannot be amended; cannot be reconsidered. *Take from the table.* Only after other business; also undebatable.

Limit debate. Not debatable; requires common consent or a two-thirds vote.

Moderator's vote. May vote when a ballot is taken; may vote to break a tie. When a motion would be carried by a vote of one, the moderator may vote with the minority, thereby defeating the motion.

Objection to a question. No second required; may be made when another has the floor; cannot be amended, privileged or debated; affirmative vote cannot be reconsidered; must be made when the question is first introduced; requires two-thirds vote.

Order of the day. In order when another has the floor; no second required; cannot be amended or reconsidered; is not debatable.

Order, to take up a question out of. Not debatable; cannot be amended; requires two-thirds vote.

Personal interest, questions of. No second required; highly privileged.

Point of order. Does not require second; not debatable; cannot be amended; in order when another has the floor; may be decided by the Chair, subject to appeal, or submitted to vote without formal motion.

Postpone indefinitely. Cannot be amended; debatable; opens main question; renews right of debate; negative vote cannot be reconsidered.

Postpone to a fixed time. Limited debate; may be amended as to time or making special order; requires two-thirds vote (if made special order); cannot be laid on table or postponed.

Previous question. Shuts off further discussion; not debatable; cannot be amended; requires two-thirds vote.

Privilege, question of personal. Does not require a second. Moderator decides whether question supersedes business in hand; in order when another has the floor.

Quorum. Unless otherwise provided, consists of a majority of members. When a quorum is once enrolled it is assumed to be present throughout the session, unless challenged.

Reading paper, request for. No second required; not debatable; cannot be amended.

Recommit. (See *Commit.*)

Reconsider. Not debatable if made when another question is before the assembly; opens main question to debate; cannot be amended; cannot be reconsidered; not debatable if

original question was not debatable; can be entered on the record but not discussed while another has the floor; must be made on day or session following the vote to be reconsidered. If carried, the original question is before the house.

Refer to a committee. (See *Commit.*)

Rescind or repeal. May be amended or discussed, and opens main question for discussion; not privileged.

Special order. To make a question a special order at a given time requires a two-thirds vote.

Substitute. A form of amendment involving a major change; may be amended and discussed.

Table, to lay on or take from. (See *Lay on Table.*)

Unanimous consent. Anything which an assembly can do may be done by unanimous consent, but not if it is unconstitutional; usual in withdrawal or modification of motions.

Unanimous vote. Motion must come from the minority. One negative vote defeats.

Withdrawal of motion. No second required; cannot be debated or amended; requires consent of the house if opposed after question has been stated.

Yielding the floor. For questions of explanation, not for discussion.

II. TABULATION OF LIMITATION ON MOTIONS

1. Motions That Cannot Be Amended

To adjourn—when another question is up.

To amend an amendment.

To lay on the table.

To postpone indefinitely.

The previous question.

The objection to a question.

To suspend the rules.
 To take up a question out of its order.
 To take from the table.
 To withdraw a motion.
 Appeal from the decision of the Chair (as to decorum).

2. Motions That Cannot Be Debated

To adjourn.
 To fix the time to adjourn (when a motion is before the house).
 To suspend the rules.
 To lay on the table.
 Objection to a question.
 The previous question.
 To take up a question out of its order.
 To take from the table.
 To withdraw a motion.
 To appeal (when referring to indecorum).

3. Motions That Cannot Be Reconsidered

To adjourn.
 To suspend the rules.
 To lay on the table.
 To reconsider.
 A negative vote to postpone indefinitely.
 An affirmative vote to withdraw a motion.
 To take from the table.

4. Motions Requiring a Two-Thirds Vote

Objection to a question.
 To suspend the rules.
 To amend the rules without previous notice.
 To limit debate.
 To close nominations.
 The previous question.
 To take up a question out of its order.

5. Motions That Require No Second

The call to order.

Objection to a question.

Questions of privilege.

Nominations.

Division of the house.

Division of a question involving independent subjects.

Leave to withdraw a motion.

6. Motions in Order When a Member Is Speaking

The call to order.

Objection to a question.

Call for the order of the day.

Appeal from the decision of the Chair.

Division of the house.

Division of a question involving independent subjects.

Questions of privilege.

To reconsider.

7. Privileged Questions

The following take precedence over all other questions:

To fix the time to which the assembly shall adjourn.

To adjourn.

Questions relating to the rights and privileges of the assembly or its members.

Call for the order of the day.

8. Incidental Questions

These take precedence of the questions which give rise to them. They yield to privileged questions and cannot be amended.

Appeal (or questions of order).

Objection to the consideration of a question.

The reading of papers.

Leave to withdraw motions.

Suspension of the rules.

9. Subsidiary Motions

These yield to privileged and incidental questions. Any one of these motions (except amend) can be made when one of a lower order is pending, but none can supersede one of a higher order. They cannot be applied to one another, except that the previous question applies to the motion to postpone to a certain day; to commit can be amended; and a motion to amend the minutes can be laid on the table.

Lay on the table.

The previous question.

Postpone to a certain day.

Commit.

Amend.

Postpone indefinitely.

PART EIGHT

ORDERS OF PUBLIC SERVICE

I. SERVICE OF ORDINATION

First Form

Organ

Statement by the Moderator and reading of minutes by the Scribe

Scripture Sentence

Whosoever would be chief among you let him be your servant; even as the Son of man came not to be ministered unto but to minister.

Hymn: Suggestion, "I love thy kingdom, Lord." (Tune, *State Street.*)

Invocation and the Lord's Prayer

Scripture Lesson: Eph. 4:7, 8; 11-13; Matt. 9:36-38; John 10:1-14

Hymn: Suggestion, "O Master, let me walk with thee." (Tune, *Maryton.*)

Sermon

Anthem: (if one is desired; preferably the *Te Deum* or *Gloria in Excelsis*)

Statement by the Moderator (as called for by the occasion, concluding:)

Since the council called by this church for the ordination of to the Christian ministry met this afternoon, examined the candidate and voted to proceed to the service of ordination, the candidate will please come forward.

Act of Ordination

Question to the candidate: Will you tend the flock of God committed to your care, taking the oversight thereof not by constraint but willingly, not for worldly gain but of a ready mind?

Answer: I will do so, the Lord being my helper.

Question: Will you give yourself heartily to such studies and devotions and to such a course of life as may increase your knowledge of truth as it is in Jesus and your power to teach the same plainly and persuasively?

Answer: This I will endeavor to do by the help of the Lord.

Question: Will you maintain and set forward, as much as lieth in you, quietness and peace among all people and especially among them that are or shall be committed to your charge?

Answer: I will apply myself thereto, the Lord being my helper.

Question to the people: (members of the church standing) Will you, the members of this church, uphold the hands of your minister as fellow-workers with him for the furtherance of the gospel? Will you honor him with your support, your sympathy and your co-operation, that your communion and fellowship may be rich in joy and strength and fruitful of good works?

Answer: This we engage to do by the help of the Lord.

Prayer of Ordination *by the Moderator, who with others shall lay his hand on the head of the kneeling candidate, saying these or like words:*

Almighty God, who hast built thy Church upon the foundation of the prophets and apostles, Jesus Christ himself being the head corner stone, we pray for this thy servant upon whom we lay our hands ordaining him to the Christian ministry. Mercifully grant so to replenish him with thy truth and adorn him with innocency of life that both by word and good example he may faithfully serve thee in this office to the glory of thy name, the edification of thy Church, and the good of men; through Jesus Christ our Lord.

The Doxology—*to be sung at once without organ prelude.*

Declaration by the Moderator

By virtue of the action of this council and because of what has been done in this service, I declare that has been duly ordained to the Christian ministry (and installed as pastor of this church); and now, ..., on behalf of your brethren and this branch of the one vine, I give you the right hand of fellowship to take part with us in this ministry. (The other ministers may also take the hand of the candidate with or without brief words of greeting.)

Hymn: Suggestion, "God of the prophets." (Tune, *Toulon*.)
(The three parts following may be omitted:)

Charge to the Pastor

Charge to the People

Hymn: Suggestion, "Glorious things of thee are spoken."
(Tune, *Austrian Hymn*.)

Prayer

O God our Father, as we have received Christ Jesus as Lord, so may we walk in him, rooted and built up in him and established in faith; through the same Jesus Christ our Lord.

Benediction by the Pastor

(When a choir is present it may sing the Amen.)

Moment of Silence

Postlude

II. SERVICE OF ORDINATION

Second Form

(Order substantially as prescribed by the Manual of the Southern Christian Convention, the term "Elder" being used for "minister" and "Presbytery" for a committee of three "elders" appointed by the conference for the service of ordination.)

1. Ordination should take place during the sitting of the conference or the association, or at such time and place as

the conference may designate. A sermon or address on the office of the ministry should be delivered. Two elders (ministers) shall then conduct the candidate to the altar during the singing of a suitable hymn.

Hymn

(And the one to whom the part is assigned shall address the Chairman of the Presbytery (committee) and say:)

Reverend Brother in Christ, we present to you, after due examination by the proper committee, under authority of the Christian Conference, this Brother, approved by said Conference to be ordained to the office of the Christian ministry.

The Chairman of the Presbytery shall read from the following or similar Scriptures: II Cor. 2:14-17; 5:18-20; Matt. 28:16-20; Eph. 4:7-13; I Tim. 3:1-7; 4:14-16; II Tim. 2:1-3, 15; 4:1, 2,

And shall say:

My Brother: From these Scriptures you learn to how high a dignity and to how weighty an office and charge you are called. Forasmuch, then, as your office and work are of great difficulty, and you are not able of yourself faithfully to fulfill them, so as to be well pleasing to God and to the edification of the church, we exhort you to put your trust in the grace of our Lord Jesus Christ, who is able to succor you. They that wait upon the Lord shall renew their strength; and he who has promised to be with us alway, even unto the end of the world, will uphold and prosper you in that whereunto he has sent you.

That all here present may be assured of your purpose, to this end we propound to you the following questions:

(1) Do you believe the Holy Scriptures of the Old and New Testaments to be the Word of God given by inspiration for our guidance, a sufficient rule of faith and practice (II Tim. 3:16; Eph. 2:20)?

(2) Do you promise to adhere strictly and faithfully to the principles and government of the Christian Church (II Tim. 1:13)?

(3) Do you promise, to the best of your ability, through grace, to discharge the duties of an elder as set forth in the Holy Scriptures and the government of this church (Acts 20:28; I Cor. 2:2; II Cor. 4:5)?

(4) Have you been actuated, as far as you know your own heart, in seeking this holy office, by love to God and a sincere desire to spread the gospel of his Son among men (I Cor. 2:2; II Cor. 4:5)?

(5) Do you promise to honor the decisions of the conference (association) and to submit yourself to the brethren in the Lord?

Prayer

(The Presbytery (committee) shall then lay their hands (I Tim. 4:14) upon the head of the candidate kneeling before them, and one of them shall say to the following effect:)

My Brother: In the name of the Lord Jesus Christ, and by authority vested in the Church, we do ordain you to the office of an elder (Titus 1:5) and do clothe you with power to take part in this ministry with us (Acts 1:25). And may the communion of the Holy Spirit be with you (II Cor. 13:14), and the peace of God which passeth all understanding keep your heart and mind, through Jesus Christ. Amen. (Phil. 4:7.)

(The newly ordained elder (minister) arises. A charge shall then be given in the name of God to the newly ordained elder (II Tim. 2:1, 2) by one of the officiating elders.)

The Charge

(At the conclusion of which the Holy Bible shall be presented—John 5:39.)

Presentation of the Holy Bible

(All the elders (ministers) shall then give the right hand of fellowship—Gal. 2:9.)

Right Hand of Fellowship

2. The following is a form of the certificate which ought to be given to the newly ordained elder at the time of the presentation of the Holy Bible:

Certificate of Ordination

We, the undersigned Presbytery of Ordination, appointed by the conference, do hereby certify that Brother....., having proved his gifts as a licentiate, having been recommended by the churches to which he has ministered and having passed a satisfactory examination, as required by the government of the Christian Church, has been this day set apart and ordained to the office of an elder by prayer and the imposition of hands, and is hereby authorized to administer the ordinances of the Church and solemnize the rites of matrimony.

Signed by order of the Christian Conference, held at, in the county of, and State of, on this the day of, 19...

.....
.....
.....

III. SERVICE OF INSTALLATION

(The first form of the Service of Ordination may readily be adapted to an Installation Service.)

IV. SERVICE OF RECOGNITION

(The first form of the Service of Ordination may readily be adapted to a Recognition Service.)

V. SERVICE OF LICENSURE

The candidates for the ministry will stand before the p Moderator, or the Minister appointed, reads the following

Praise waiteth for thee, O God, in Zion; and unto the vow be performed.

Blessed is the man whom thou choosest, and causest to proach unto thee, that he may dwell in thy courts; be satisfied with the goodness of thy house, even of thy temple.

Then shall the Moderator address the congregation as follows:

Dearly Beloved: Almighty God, by his Holy Spirit, calls men to the various offices of the Christian Church, each according to his gifts; but all these worketh that one and the self-same Spirit, dividing to every man severally as he will. We are taught to pray for the increase of the ministry, and also to lay hands suddenly on no man. We are receiving these brethren as an answer to the prayer of the church that the Lord will send forth laborers into his harvest. We are extending to them our fellowship and oversight during the period of their further preparation for the work of the ministry.

Then shall the Moderator address the candidates as follows:

Do you confess your reverent faith in God and love for Jesus Christ, and promise to preach his gospel in its simplicity and its purity, wherever he shall call you?

Answer: I do.

Do you receive the Scriptures of the Old and New Testaments as containing a revelation of God to man, revealing to us the character and will of God, and the way of salvation through Jesus Christ; and do you accept them as your guide in faith and in the practice of your profession as ministers of the gospel of the Son of God?

Answer: I do.

Do you accept the government and doctrine of the Congregational and Christian churches, and promise to be loyal

to these churches, and to promote the edification, purity and peace of the Church of Christ?

Answer: I do.

Do you promise to keep your heart with all diligence, to give yourselves diligently to study and prayer, and to make full proof of your ministry?

Answer: I do.

Do you promise to submit yourselves unto the Lord, and to the churches of this association, or of any other association to which you may be transferred, and faithfully to perform the obligations which this relationship involves?

Answer: I do.

Then shall the Moderator say:

In accordance with this your covenant, and with the vote of this association, you are now approved as candidates (a candidate) for the Christian ministry and authorized to preach the gospel wherever God in his providence may call you, during the period and subject to the conditions of your licensure.

(Then shall the candidates kneel while the members of the association stand, and a minister appointed by the moderator offers prayer, but without laying on of hands.

At the conclusion of the prayer, and while the association remains standing, the moderator, or a minister appointed, shall extend to each of the licentiates the right hand of fellowship, with a brief word of welcome, which may be in the language of the Scripture. A certificate of licensure, properly signed by the registrar, shall be given each licentiate. See p. 149.)

VI. SERVICE OF INSTALLATION OF DEACONS

On the Communion Sunday following their election, the deacons shall stand before the communion table, and the Minister shall address them:

Dearly Beloved: It is recorded in the Book of Acts that in the days when the disciples were multiplying, and the duties of the church had become diversified, the church chose men of good report, full of the Spirit and of wisdom, to

assist the ministry in the care of the poor, and in divers temporal affairs, while the apostles gave themselves to the ministry of the Word; and that the deacons thus chosen by the church were set before the apostles, who laid hands on them and prayed, thus setting them apart in the presence of the church to the duties of their honorable office.

In like manner this church, having first sought the guidance of the Divine Spirit, has chosen you to the same office, to be associated with these brethren already in that position, and with the pastor, to whom you are now presented for your public consecration.

It is your duty as deacons to assist the pastor in administering the ordinances of the church, to advise the pastor on spiritual matters, to attend to the discipline of the church, to assume responsibilities for the leadership of meetings, and to represent the laity of the church in intimate association with the pastor.

You are charged to remember the admonition of the Apostle Paul, that a deacon must be blameless and of good standing; so that in the exercise of his office he may gain great boldness in the faith which is in Christ Jesus. Do you promise thus to live, and faithfully to serve the church, the Lord assisting you?

Answer: I do.

Then shall the Pastor address the church, saying:

Believing these brethren to be men worthy of this high office, this church has chosen them to this honorable service; and as in the days of the apostles, those who had been thus chosen were presented before the church to the apostles, who offered prayer on their behalf, so now let the members of the church rise and unite in prayer for the blessing of God upon them in the work to which these are now ordained.

Then shall the Pastor offer a prayer of consecration.

Then may the choir chant the ancient Sanctus, or the 67th Psalm, or other appropriate selection.

Then shall the Lord's Supper be administered.

VII. SERVICE OF BREAKING GROUND FOR A CHURCH

The people, being assembled where the church edifice is to be erected, will stand while the Minister repeats the following sentences:

The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men.

Is not the Lord your God with you, and hath he not given you rest on every side? Now set your heart and your soul to seek the Lord your God: arise, therefore, and build ye the sanctuary of the Lord God.

Then may be offered the following or other suitable invocation:

Almighty God, our Father: The earth is thine and the fulness thereof. Thou hast made it fruitful and filled it with beauty; and hast taught us to occupy the earth and subdue it, and to pray that thy Kingdom may come, as in heaven so on earth. Consecrate this spot of ground which we set apart in the midst of thy vineyard. Accept the sacrificial act by which we break this sod. Sow here the good seed of the Kingdom, and bring forth in this place the rich fruitage of an abundant spiritual harvest to the honor of thy great name. Amen.

Then let the Minister read the lesson from the Holy Scripture in Genesis 28: 10-22, or lead in the responsive reading of the 24th Psalm.

Then may follow the singing of an appropriate hymn, as "The Church's One Foundation."

Then may follow any statement that should be made concerning the building to be erected.

After this the minister, taking the spade and setting it in the earth, shall offer prayer before the lifting of the spade or the removal of the sod, and he, or some person especially chosen, shall remove the first spadeful of earth. After this in succession may follow other officers of the church, or persons chosen to participate in the ceremony. Each one of them shall remove a spadeful of earth with an appropriate verse of Scripture.

The service shall close with the benediction.

VIII. SERVICE FOR THE LAYING OF A CORNER STONE

The people being assembled at the place where the building is to stand and the stone having been duly prepared, the Minister shall read the following sentences:

Except the Lord build the house, they labor in vain that build it.

Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Then may be offered the following or other suitable invocation:

Almighty God, the Rock of Ages, on thee we build all our hopes for this life and that which is to come. Other foundation we would not seek to lay than that is laid, which is Jesus Christ; and we are to build upon this corner stone a holy temple to the living God. Accept the act by which we lay this corner stone in Zion. May the walls of this building rise in security and in beauty; and may the hearts of these, thy people, be fitly joined together into a living temple, builded upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone. Amen.

Then may be read responsively Psalm 122 or Psalm 132, and the congregation may join in the Lord's Prayer.

Then may be sung an appropriate hymn, as "I Love Thy Kingdom, Lord."

Then may be produced the box that is to be deposited within or beneath the stone and a list of its contents may be read.

Then shall the Minister, or other person appointed, take the trowel and use it before the stone is lowered into its place. When the workmen have lowered the stone and have found it to be level and plumb, the Minister, striking it thrice with the trowel, shall say:

Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Other foundation can no man lay than that is laid, which is Jesus Christ; and ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

Then shall prayer be offered, and after it may follow a suitable address and an offering in aid of the building.

Then may be sung a suitable hymn and the service shall conclude with the benediction.

IX. SERVICE FOR DEDICATION OF A CHURCH

Following a suitable service of worship, the people shall be asked to rise and join in the responsive reading.

Responsive Reading

The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.

For he hath founded it upon the seas, and established it upon the floods.

Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

This is the generation of them that seek him, that seek thy face, O Jacob.

Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.

Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? The Lord of hosts, he is the King of glory.

Hymn

Scripture Reading

(Appropriate passages: II Chron. 6:12-21; Psa. 48, 84, 122; Matt. 16:13-20; Eph. 2:10-22; Heb. 10:19-26.)

Statement of the Trustees

(or of the Building Committee, with the delivery of the keys to the Trustees.)

Dedicatory Offering

Act of Dedication

Minister: To the glory of God our Father, by whose favor we have built this house; to the honor of Jesus, the Christ, the Son of the living God, our Lord and Saviour; to the praise of the Holy Spirit, Source of life and light;

Congregation: *We dedicate this house.*

Minister: For worship in prayer and song; for the ministry of the Word; for the celebration of the holy sacraments;

Congregation: *We dedicate this house.*

Minister: To the memory of our beloved dead, to the gentle and true of former times, to all who have unloosed the bonds of ignorance and wrong;

Congregation: *We dedicate this house.*

Minister: To the welfare of the living; to those whose ways are good and those whose ways are evil; to the strong souls that stoop to share the burden of their fellows; to the weak and defenseless; to the darkened mind, the tempted heart, the life-weary and the heavy-laden, and to all human need;

Congregation: *We dedicate this house.*

Minister: To the ministry of the strong to the weak; to the bringing of light in darkness; to the giving of hope, courage, and spiritual health to all human hearts;

Congregation: *We dedicate this house.*

Minister: To the proclamation of the truth that sets men free, to the liberty of the sons of God; to reverence for all worth of the past and to the eager acceptance of all good which the future may unfold;

Congregation: *We dedicate this house.*

Minister: For the sanctification of the family; for the guidance of childhood; for the salvation of men;

Congregation: *We dedicate this house.*

Minister: For the fostering of patriotism; for the training of conscience; for aggression against evil;

Congregation: *We dedicate this house.*

Minister: For the help of the needy; for the promotion of brotherhood; for bringing in the kingdom of God;

Congregation: *We dedicate this house.*

Minister: As a tribute of gratitude and love, a free-will offering of thanksgiving and praise, from those who have tasted the cup of thy salvation and experienced the riches of thy grace;

Congregation: *We, the people of this church and congregation, now consecrating ourselves anew, dedicate this entire building in the name of the Father, and of the Son, and of the Holy Ghost. Amen.*

Choir and Congregation: Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

Dedicatory Prayer

Hymn

Benediction

X. SERVICE FOR RECOGNITION OF A CHURCH

Order of Procedure of an Association acting as a Council for the Recognition of a New Church.

The following may be adapted for a Council of the Vicinage.

After prayer the following order, in substance, should be observed:

1. Presentation of the record of the preliminary meetings, including the evidence of the need of a church, the prospect of its support, the list of names of those proposing to become charter members, provision for pastoral service, and a draft of the constitution (or charter) and by-laws proposed for the church.

2. Executive session of the association to consider the advisability of approving the organization of the new church, and if affirmative, to vote such approval; to advise that the church be organized, and to proceed to services of recognition of the new church.

3. Open session of the association with prospective members of the new church. After announcement of the findings of the association, these being favorable, and the officers of the association serving, but the prospective members of the new church alone voting, on motion vote to approve the constitution and by-laws; proceed to elect the officers called for by the constitution and by-laws, with request by the new body for recognition as a member of the association and for participation in the service of recognition to follow.

4. Vote by the association to recognize the church and to receive it into membership.

5. Service of recognition. This service may be held the same evening, the moderator of the church presiding, or at a later date, perhaps on a Sunday to be designated.

- (a) Ratification of the actions of the previous meeting;
- (b) Presentation of additional names for charter membership;
- (c) Vote to accept new names into membership;
- (d) Extending of right hand of fellowship to all charter members;
- (e) Prayer of recognition and consecration;
- (f) Sermon;
- (g) Communion service.

PART NINE

CHURCH AND MINISTERIAL SERVICES

I. ORDERS OF WORSHIP

1. Order of Morning Service¹

Let the people, on entering God's house, sit in quietness or kneel reverently, asking God's blessing on themselves and all others who have come to his house to worship.

A Collect

To be used on entering the church

O God, thou source of all pure desires and holy affections: Give me now a quiet mind and a reverent and devout heart, that I may worthily worship thee at this time. Amen.

Service Prelude

Processional or Opening Hymn

Call to Worship

General Confession (*unison*)

Almighty and most merciful Father: We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done. But thou, O Lord, have mercy upon us. Spare thou those, O God, who confess their faults. Restore thou those who are penitent; according to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake, that we may hereafter live a godly, righteous, and sober life, to the glory of thy holy name. Amen.

¹The "Order of Morning Service" is reprinted from *The Pilgrim Hymnal*, published by the Pilgrim Press. Used by permission.

Declaration of Forgiveness (*by the Minister*)

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who, with hearty repentance and true faith, turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. Amen.

The Lord's Prayer (*unison*)

Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

Minister: O Lord, open thou our lips.

People and Choir: **And our mouths shall show forth thy praise.**

Minister: Praise ye the Lord

People and Choir: **The Lord's name be praised.**

Anthem, Venite, or Te Deum Laudamus**Scripture Lesson****Service of Prayer**

Minister: The Lord be with you.

People and Choir: **And with thy spirit.**

Minister: Let us pray. O Lord, show thy mercy upon us.

People and Choir: **And grant us thy salvation.**

Minister: O God, make clean our hearts within us.

People and Choir: **And take not thy Holy Spirit from us.**

A Prayer for All Conditions of Men

O God, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for thy holy Church universal; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those who are any ways afflicted, or distressed, in mind, body, or estate; that it may please thee to comfort and relieve them, according to their several necessities; giving them patience under their sufferings, and a happy issue out of all their afflictions; through Jesus Christ our Lord. Amen.

National Prayer (*spoken by the Minister*)

Pastoral Prayer (*spoken by the Minister*)

Offertory and Offering

The Doxology

Praise God, from whom all blessings flow;
Praise him, all creatures here below;
Praise him above, ye heavenly host;
Praise Father, Son, and Holy Ghost.

Hymn

Sermon

A Collect for Consecration (*in unison*)

Since it is of thy mercy, O gracious Father, that another day is added to our lives, we here dedicate both our souls and our bodies to thee and thy service, in a sober, righteous, and

godly life: in which resolution, do thou, O merciful God, confirm and strengthen us; that, as we grow in age, we may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Amen.

Choir Response or Nunc Dimittis

Recessional or Closing Hymn

Silent Prayer and Benediction

Prayer 2. Communion Service¹

O Almighty God, from whom cometh every good and perfect gift, and who pourest out on all who desire it the spirit of grace and supplication: Deliver us, when we draw nigh to thee, from coldness of heart and wanderings of mind; that with steadfast thoughts and kindled affections we may worship thee in spirit and in truth.

Invitation

Dearly Beloved, as we draw near the Lord's table, let us earnestly consider our great need of having our comfort and strength renewed in this our earthly pilgrimage and warfare; and especially how necessary it is that we come to the Lord's table with knowledge, faith, repentance, love: with hearts hungering and thirsting after him. Let us, therefore, so come.

Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: draw near with faith and take this holy sacrament to your comfort.

Consecration of the Elements

O Thou who hast consecrated for us a new and living way, even Jesus Christ our Lord: Grant unto us who are here met

¹ The "Communion Service" is reprinted from *The Pilgrim Hymnal*, published by the Pilgrim Press. Used by permission.

so to partake of this bread and this cup that our hearts and lives may be truly yielded to the sway of his spirit. Now, as in accordance with his holy institution, we commemorate his last supper with his disciples and his offering of himself in the sacrifice of the cross, we humbly beseech thee to grant thy Holy Spirit and to sanctify these creatures of bread and wine, which now we would consecrate to their sacred use; that they may become unto us symbols of the body that was broken and of the blood that was shed for us. May they beget in us penitent hearts and a quickened faith, and may we receive this holy sacrament to our comfort. Through Jesus Christ our Lord. Amen.

Offering of the Bread

The Lord Jesus the same night in which he was betrayed took bread, and when he had given thanks, he brake it, and said, Take, eat; this is my body which is broken for you: this do in remembrance of me. Ministering to you in his name I give you this bread.

Here the bread shall be offered to the people.

Offering of the Cup

After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Ministering to you in his name I give you this cup.

Here the cup shall be offered to the people.

Hymn

The Lord's Prayer (*all bowing*)

Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us

our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

Benediction

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore. Amen.

II. THE CALL TO WORSHIP

DRAW nigh unto God and he will draw nigh unto you. They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles. They shall run, and not be weary. They shall walk and not faint. Wait on the Lord; be of good courage, and he shall strengthen thy heart: wait, I say, on the Lord.

Bless the Lord, O my soul, and all that is within me bless his holy name. For the Lord is good; his mercy is everlasting, and his truth endureth to all generations.

Seek ye the Lord while he may be found, call ye upon him while he is near. He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

This is the day which the Lord hath made. Let us rejoice and be glad in it. O come, let us worship and bow down; let us kneel before the Lord our Maker; for it is he that hath made us and not we ourselves: he is our God, and we are the people of his pasture and the sheep of his hand.

Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer.

The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a spirit; and they that worship him must worship him in spirit and in truth.

Seek ye the Lord while he may be found; call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

The Lord is in his holy temple: let all the earth keep silence before him.

O worship the Lord in the beauty of holiness; let the whole earth stand in awe of him.

From the rising of the sun unto the going down of the same, the Lord's name is to be praised. Surely the Lord is in this place. This is none other than the house of God, and this is the gate of heaven. Draw nigh unto God, and he will draw nigh unto you.

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy, and my burden is light.

Serve the Lord with gladness: come before his presence with singing. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.

I was glad when they said unto me, Let us go unto the house of the Lord.

III. OFFERTORY SENTENCES

UPON the first day of the week let each one of you lay by him in store, as God hath prospered him. Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee.

For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

Freely ye have received, freely give.

Let every man give according as he hath purposed in his heart: not grudgingly or of necessity; for God loveth a cheerful giver.

Honor the Lord with thy substance, and with the first fruits of all thine increase. Give unto the Most High according as he hath enriched thee, and, as thou hast gotten, give with a generous hand.

All things come of thee, O Lord, and of thine own have we given thee. Thanks be to God for his unspeakable gift.

Whatsoever ye do, do it heartily, as to the Lord, and not unto men.

He that giveth, let him do it with liberality; he that sheweth mercy, with cheerfulness.

To do good and to communicate forget not; for with such sacrifices God is well pleased.

Look not each of you to his own things, but each of you also to the things of others.

Have this mind in you which was also in Christ Jesus; for ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich.

Remember the words of the Lord Jesus, It is more blessed to give than to receive.

Let us do this in remembrance of Christ; for inasmuch as we do it to one of the least of his brethren we do it unto him.

Even so let your light shine before men, that they may see your good works and glorify your Father who is in heaven.

While we have opportunity, let us do good unto all men, especially unto them who are of the household of faith.

Whatsoever ye would that men should do unto you, even so do ye unto them.

IV. OFFERTORY PRAYERS

ACCCEPT, O Lord, these offerings which thy people make unto thee, and grant that the cause to which they are devoted may prosper under thy guidance, to the glory of thy great name; through Jesus Christ our Lord. Amen.

We could give thee nothing, O thou great Giver of every good and perfect gift, if thou hadst not first given it to us. Grant us grace so to do with what for the moment is to be ours, that we may please thee with what is eternally thine. Amen.

Giver of every good and perfect gift, all gold and silver are thine, and the cattle upon a thousand hills are thine, and the world is thine, and we are thine. Accept this portion of the fruit of our toil, we beseech thee, together with our labor and our love; and grant us grace to consecrate not only our silver but ourselves to thy service, according to the measure and pattern of Him who gave himself for us. Amen.

Accept these offerings now placed upon thine altar, O thou Giver of every good and perfect gift. May they be symbols

of our love and of ourselves, now offered more fully unto thee. Use these gifts and us, we beseech thee, to the end that thy kingdom may come and thy will be done on earth even as it is in heaven; through Jesus Christ our Lord. Amen.

V. BENEDICTIONS

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all. Amen.

The grace of our Lord Jesus Christ be with you all. Amen.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son, Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be amongst you and remain with you always. Amen.

May the peace of God rule in your hearts, and the word of Christ dwell in you richly in all wisdom. Amen.

The Lord bless you and keep you; the Lord make his face to shine upon you and be gracious unto you; the Lord lift up his countenance upon you, and give you peace. Amen.

Unto God's gracious mercy and protection we commit you; the Lord mercifully with his favor look upon you, and fill you with all spiritual blessings and grace; that in this life, and in the world to come, ye may be partakers of eternal life. Amen.

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and forevermore. Amen.

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen.

Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen.

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Spirit. Amen.

And now may the peace of God, which passeth all understanding, guard your hearts and your thoughts in Christ Jesus. Amen.

The Lord watch between me and thee, when we are absent one from another. Amen.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.

Now unto the blessed and only Potentate, the King of kings and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen or can see: to him be honor and power everlasting. Amen.

VI. BAPTISM AND CONSECRATION

1. Order of Baptism by Immersion.

(If the baptism is in the church and after the sermon, the service will begin with the prayer.)

Hymn

Scripture Lesson

(The Minister may read one or more of the following or similar passages of Scripture: Matt. 3 : 13-17 ; Matt. 18 : 16-20 ; Acts 8 : 32-39 ; Rom. 6 : 1-6 ; Gal. 3 : 27-29.)

Address (*if any*)**Prayer**

Leading the candidate to the water while the choir sings an appropriate anthem, at the proper time, the minister shall say:

My brother (or sister), do you steadfastly and truly believe, as the Scriptures teach, that Jesus Christ is the Son of God?

The candidate answers, I do.

The Minister shall then say,

Do you pledge yourself from henceforth to dedicate your life to him, to serve him as your Master and Lord?

The candidate answers, I do.

The Minister shall then say,

Accordingly, in obedience to the Great Head of the Church, I baptize thee, M....., into the name of the Father, and of the Son, and of the Holy Ghost. Amen.

When all the candidates have been baptized, the Minister shall pronounce the

Benediction**2. Order of Baptism of Infants**

While the baptism of children may be performed at home, it is suitable that as a rule the children be brought to the church, and publicly dedicated at the altar of God.

If either parent is a professing Christian, the right of the child to baptism is conceded. Churches differ somewhat in their practice when neither parent is a member of the church. It is the custom of many of our churches to receive for baptism all infants whose parents will assent to the covenant contained in the baptismal service. It is well that the substance of the same covenant be incorporated into the baptismal certificate. Each minister should have his own certificate, neatly printed on good paper. A baptismal certificate has great value in law, in questions of legitimacy and inheritance; and it can be made to have large value in the spiritual life of the home.

Opening Sentences

To be read by the Minister or chanted by the choir as the parents come forward with their children.

And Jesus said, Suffer little children,
And forbid them not to come unto me;
For of such is the kingdom of heaven.

He shall feed his flock like a shepherd;
He shall gather the lambs with his arm
And carry them in his bosom.

I will pour my spirit upon thy seed,
And my blessing upon thine offspring;
And they shall spring up as among the grass,
As willows by the water-courses.

The promise is unto you and to your children;
And the righteous God keepeth covenant
Unto all generations. Amen.

The Minister shall then read to those who present their children for baptism the following:

Covenant of Parents

These children, whom God has given to you, you now bring unto him, that you may consecrate them to him and enter into covenant with him in their behalf, engaging to be faithful to them in all spiritual things, and to seek by prayer, by instruction in the Scriptures, by admonition, by persuasion, and especially by a godly life and conversation, to lead them to a saving knowledge of Christ; and you recognize in this rite of Baptism the seal of that covenant, and the sign of the spiritual cleansing which it typifies?

Answer: We do.

The Baptism

Then shall the Minister, receiving, if he will, each child in turn from the parents, hold the child in his arms and say to the parents:

Will you now name this child?

One of the parents shall speak audibly the name of the child; and the Minister, taking water, shall place it upon the head of the child, and calling the child by the name that has been given, shall say:

N . . . , I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

The rite of baptism having been administered, the church, providing the form is in the hand of the audience, shall arise and repeat the following:

Covenant of the Church

We also, as your fellow-members in this church of Christ, do join with you in the covenant which you make this day in behalf of these your children. We recognize our relation to them as in a peculiar sense the children of the church, desiring with you to watch over them and to care for all their spiritual interests, laboring and praying for their salvation, that they may early become the subjects of that inward grace whose outward sign they have now received.

Prayer

The Minister may offer a brief prayer for the children and their parents. The following or similar words may be employed:

Almighty God, the God of our fathers, we pray thee to be also the God of our children. We thank thee that thou art our Father, and that in thee the whole family of heaven and earth is named. Give grace to these parents that they may faithfully perform their promises in behalf of these their children: and grant thy blessing to abide upon these little ones, that they may be true children of the covenant, heirs of God, and joint heirs with Jesus Christ. Amen.

Recessional

After prayer by the Minister, the following chant may be sung or read, while the parents and children retire.

Then will I sprinkle clean water upon you,
And ye shall be clean;
A new heart also will I give you,
And a new spirit will I put within you.

The mercy of the Lord is from everlasting to
everlasting
Upon them that fear him,
And his righteousness unto children's children.

To such as keep his covenant,
And to those that remember his
Commandments to do them. Amen.

3. Consecration of Children

The parent standing with the child in the home, or before the congregation, the Minister may read part or all of the following selections of Scripture:

AND the man Elkanah, and all his house, went up to offer unto the Lord the yearly sacrifice, and his vow. But Hannah went not up; for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the Lord, and there abide forever. And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the Lord establish his word. So the woman abode, and gave her son suck until she weaned him. And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the Lord in Shiloh: and the child was young. And they

slew a bullock, and brought the child to Eli. And she said, O my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the Lord. For this child I prayed; and the Lord hath given me my petition which I asked of him: therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord. And he worshiped the Lord there.

.

AND, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation.

Then the Minister shall say to the parents:

Beloved Friends: In presenting this child for consecration to God, we recognize that you are moved by that impulse of parental love which prompts to all sacrifices and promotes all efforts to bring comfort and blessing to the objects of its faithful care. You are anxious that your child may increase not only in strength and knowledge but also in the fear and favor of God. To this end it is needful that you exercise watchful oversight upon every influence that may affect his youthful mind, and besides exhorting him earnestly to follow the path to heaven, to give him the more effective example of yourselves leading the way.

Will you therefore endeavor to bring up this child in the nurture and admonition of the Lord; will you teach him from his earliest years to engage in daily prayer, and will you employ every effort to bring him to a saving knowledge of the truth in Jesus Christ our Lord?

Answer: I will.

Will you be careful in your own conduct to live as Christian believers, and in wholesome example to this child?

Answer: I will.

Will you abound in prayer for this child, and seek to restrain him from all evil habits and associates, and to turn his mind to the Holy Scriptures and his feet to the house of God?

Answer: I will.

Then the Minister shall read this Scripture:

THEN were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

Then the Minister shall take the child, or place his hand upon his head, and say:

Name this child.

Then naming it after them he shall say:

M . . .; I consecrate thee to the Lord, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then returning the child he shall say:

Let us pray:

Receive, O Lord, we beseech thee, this child, whom we consecrate to thee and to thy service forever. Lead him early, we pray thee, to an understanding of thy ways, and to a perfect trust in Christ, his Saviour. Preserve and protect him in the slippery paths of youth from the perils of doubt and the temptations of sin, and so replenish him with the gift of thy heavenly grace that he may serve thee with a faithful heart all the time that thou grantest him to live. And so sanctify, we beseech thee, these thy servants, that they may direct their household in the fear of the Lord. Purify them so wholly in thought and word and deed, that the family may be united to Christ in lively faith and love, and having walked in thy light on earth be finally admitted, parents and children together, to the greater family of the redeemed in heaven, there to praise thee, world without end. Amen.

Then the Minister shall add this

Benediction: The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you all forever. Amen.

VII. THE MARRIAGE CEREMONY

Before he solemnizes any marriage, every minister should familiarize himself with the laws of the state in which the marriage is to be performed. In most states a license must be issued to each couple, and the laws covering the issue of this license vary. In some states the minister must register and in most states he must file reports.

If a minister performs a marriage illegally the marriage is valid, but the minister himself is subject to fine or imprisonment.

Any form of words is valid in law which provides for the mutual agreement of the parties that they take each other

as husband and wife, and the official declaration made at the time by a person authorized to solemnize marriages that they are united in matrimony. In most states there must be witnesses.

The following conditions must be observed by contracting parties:

1. They must be of sound mind.
2. They must be of legal age, or if under age, must have the written consent of parents or guardians.
3. They must not be of close kin.
4. Neither must at the time be legally married to any other living person.

In the interests of good order, and to invest so important a contract with appropriate and religious significance, regard should be had for a dignified ceremonial. Great care should be taken with all records of marriages. The minister should keep a record of his own; a record should be furnished to the authority who issues the license; a certificate should be given to the contracting parties; and all requirements of the state should be met.

It will be convenient for a minister to have at least two forms for marriage services. One may appropriately be an adaptation of the Episcopal service. Such a form follows, with certain parts in brackets, making easy the omission of these parts in reading. There may be simpler forms for home or study weddings, and into these may be introduced at will parts from the longer service.

The Procession, Grouping and Recession

The order in which the bridal party enters and leaves the church varies, and its arrangement is not the special responsibility of the minister. But the following diagram, as given by William E. Barton, may be of service to ministers. It is arranged for a bridal party with four ushers and the same number of bridesmaids, and may readily be adapted to a smaller or larger number and to various situations:

Recession		Procession	
G	B	BF	B
K	MH		MH
U4	M3		RB
U3	M4	M3	M4
U2	M1	M1	M2
U1	M2	U3	U4
FG1	FG2	U1	U2
	RB	FG1	FG2
BF	BM		
GF	GM		
M	MW		

At the Altar

U1	U3	U4	U2
M1	M3	M4	M2
	BF		
(RB)	K	G	B
FG1		MH	
			FG2
	M		

U=Usher; M=Bridesmaid; RB=Ring-bearer; K=Best Man; MH=Maid of Honor; FG=Flower Girl; G=Groom; B=Bride; BF=Bride's Father; BM=Bride's Mother; GF=Groom's Father; GM=Groom's Mother. The minister may retire by the way in which he entered; or, in case of the marriage of members of his own congregation, may walk out with his own wife at the end of the bridal party as it retires.

Order for Solemnization of Matrimony

First Form

From the *Book of Common Prayer* (abridged)
(Portions enclosed in brackets may be omitted.)

The persons to be married standing together, the man on the right hand and the woman on the left, the Minister shall say:

Dearly Beloved: We are gathered together here in the sight of God, and in the face of this company, to join to-

gether this man and this woman in holy matrimony, which is an honorable estate, instituted of God, signifying unto us the mystical union that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence and the first miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honorable among all men; and therefore is not by any to be entered into unadvisedly or lightly, but reverently, discreetly, advisedly, soberly, and in the fear of God. Into this holy estate these two persons present come now to be joined. [If any man can show just cause why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace.]

And also speaking unto the persons who are to be married he shall say:

I require and charge you both [as ye will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed] that if either of you know any impediment why ye may not be lawfully joined together in matrimony, ye do now confess it; for be ye well assured that if any persons are joined together otherwise than as God's Word doth allow, their marriage is not lawful.

The Minister, if he shall have reason to doubt of the lawfulness of the proposed marriage, may demand sufficient surety for his indemnification; but if no impediment shall be alleged, or suspected, the Minister shall say to the man:

M., wilt thou have this woman to thy wedded wife, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love her, comfort her, honor and keep her, in sickness and in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?

The man shall answer,

I will.

Then shall the Minister say unto the woman:

N., wilt thou have this man to thy wedded husband, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love him, comfort him, honor, and keep him, in sickness and in health; and, forsaking all others, keep thee only unto him, so long as ye both shall live?

The woman shall answer, I will.

Then shall the Minister say:

Who giveth this woman to be married to this man?

Then shall they give their troth to each other in this manner: the Minister, receiving the woman at her father's or friend's hands, shall cause the man with his right hand to take the woman by her right hand, and to say after him as followeth:

I, M., take thee, N., to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

Then shall they loose their hands, and the woman, with her right hand taking the man by his right hand, shall likewise say after the Minister:

I, N., take thee, M., to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

Then shall they again loose their hands; and the man shall give unto the woman a ring on this wise: the Minister, taking the ring, shall deliver it unto the man to put it upon the fourth finger of the woman's left hand. And the man holding the ring there, and taught by the Minister, shall say:

With this ring I thee wed: in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

And before delivering the ring to the man, the Minister may say as followeth:

Bless, O Lord, this ring, that he who gives it and she who wears it may abide in thy peace, and continue in thy favor, unto their life's end; through Jesus Christ our Lord. Amen.

Then, the man leaving the ring upon the fourth finger of the woman's left hand, the Minister shall say:

Let us pray.

Then shall the Minister and the people, still standing, say the Lord's Prayer.

Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever and ever. Amen.

Then shall the Minister add:

O eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy name; that they, living faithfully together, may surely perform and keep the vow and covenant betwixt them made (whereof this ring given and received is a token and pledge), and may ever remain in perfect love and peace together, and live according to thy laws; through Jesus Christ our Lord. Amen.

Then shall the Minister join their right hands together, and say:

Those whom God hath joined together let no man put asunder.

Then shall the Minister speak unto the company:

Forasmuch as M. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth, each to the other, and have declared the same by giving and receiving a ring, and by joining hands, I pronounce that they are Man and Wife, in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Then the Minister shall add this blessing:

God the Father, God the Son, God the Holy Spirit, bless, preserve, and keep you; the Lord mercifully with his favor look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen.

Order for Solemnization of Matrimony

Second Form

The parties standing as before, the Minister shall say:

Beloved Friends: You are now standing at this marriage altar, where you are about to enter upon one of the most solemn and at the same time the most happy relationships of life. The friends who surround you vie with one another in heartiest wishes for your peace and prosperity; and a loving Heavenly Father, who in his merciful providence instituted the family relation and has sustained it through the ages, is ready to crown your mutual fidelity with his comforting benediction.

(If desired the minister may here quote from such scripture as Matt. 19:3-6 and Eph. 5:22-33.)

If with confident trust in each other you determine to accept each other as companions, for better, for worse, to go on life's journey together, you will acknowledge this decision for union of hearts by taking each other by the hand.

Do you, M. . ., take N. . ., whom you hold by the hand, to be your true wife, to love, honor, and cherish her, in joy or pain, in sickness or health; and, forsaking all others, to cleave to her only, so long as you both shall live?

Answer: I do.

Do you, N. ., take M. ., whom you hold by the hand, to be your true husband, to love, honor, and cherish him, in joy or pain, in sickness or health; and, forsaking all others, to cleave to him only, so long as you both shall live?

Answer: I do.

You will loose your hands.

If no ring is used, the Minister will pass directly to the PRAYER. Should the service be with a ring, the Minister addressing the man shall say:

What pledge have you for the faithful fulfillment of these marriage vows?

Then the man shall hand the ring to the Minister, who holding it in open view shall say:

This circlet of precious metal is justly regarded as a fitting emblem of the purity and perpetuity of the marriage state. The ancients were reminded by the circle of eternity, as it is so fashioned as to have neither beginning nor end; while gold is so incorruptible that it cannot be tarnished by use or time. So may the union at this time solemnized be incorruptible in its purity and more lasting than time itself.

The Minister will then return the ring to the man and say:

Taking this ring you will place it upon the fourth finger of the woman's left hand.

When this has been done, the Minister, requesting all to join in the Lord's Prayer, will say:

Let us pray.

Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever and ever. Amen.

O Thou who dwellest in the heavens, and turnest not away from thine earthly children, but pourest out upon them continually all good gifts and graces: Grant at this time, we beseech thee, to look upon us in loving-kindness and tender mercy. Thou knowest how near are tears to our laughter, for, while new chapters of experience are opening, some of great tenderness are closing; some intimacies to become more strong, some to be to us a memory of sweetness like the perfume of the blossom that once we cherished. But we feel that in all and through all thou canst work that which is for our comfort and blessing, as well as for the honor of thy holy name.

To this end we entreat thee that thou wilt smile with thy favor upon these families, which henceforth are to be in nearer relationship, leading them in ways of mutual concord and helpfulness; and especially for these thy servants, who are to be hereafter one in heart and life, we implore thy heavenly guidance.

Enable them to be strong in mutual trust and forbearance, so that no shadow of misunderstanding shall impair the steadfastness of their affection. Keep them in the faithful performance of their marriage vows, and so turn all their thoughts to the observance of thy holy law, that in seasons of gladness the Lord shall be the light of their household, that in sorrow they may feel that thou art their certain refuge; and that when life on earth is ended they may attain to the perfect felicity which thou grantest to all who serve thee in deed and truth; through Jesus Christ our Lord. Amen.

After prayer the Minister shall again join their hands, after which he shall say:

And now since you have pledged to each other the marriage covenant, and witnessed the same by joining hands (and giving and receiving a ring), I as a minister of the gospel and

by the authority conferred upon me by the laws of this state, pronounce you husband and wife, in the name of the Father, and of the Son, and of the Holy Spirit; and whom God hath joined together let no man put asunder.

Then the Minister shall add this blessing:

The Lord bless you and keep you; the Lord make his face to shine upon you and be gracious unto you; the Lord lift up his countenance upon you and give you peace, both now and evermore. Amen.

VIII. SCRIPTURE FOR THE SICK ROOM

1. Sentences

FOR our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

COME unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

BEHOLD, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

FOR the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

AND not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

PEACE I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

FOR God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

2. References to Other Sections of this Manual

Confidence, p. 223 ff.

Comfort, p. 230 ff.

Courage, p. 232 ff.

Hope, p. 234 ff.

3. Other Scripture References

Ps. 16: 8-11; Ps. 23; Ps. 34: 1-9, 17-19; Ps. 51: 1-12; Ps. 71: 7-9, 15-21; Ps. 103: 8-14; Ps. 116; Ps. 121; Matt. 6: 25-34; John 14: 23-27; Isa. 40: 28-31; Isa. 43: 1-3; Rom. 8: 15, 16; Rom. 4: 15-18; 2 Cor. 12: 7-10; Heb. 4: 14-16; 2 Cor. 5: 1-9.

IX. FUNERAL SERVICES

The following order of service may be adapted to suit the circumstances. Singing is ordinarily the hardest part for those in sorrow. It may well be omitted unless they request it.

I. Order of Funeral Service

Organ, the playing of hymns

Opening Sentences

Hymn, sung or read

Scripture Reading (May be chosen from the following as occasion demands. See p. 221 ff.)

Mortality	A Minister
-----------	------------

Confidence	Comfort
------------	---------

A Child	Courage for the Living
---------	------------------------

A Young Man	Christian Hope
-------------	----------------

A Woman	Resurrection
---------	--------------

An Aged Person	Future Life
----------------	-------------

Address (If none, the minister may read from poetic or prose selections; see p. 241)

Prayer (See p. 257 ff.)

Benediction

Committal Service (See p. 242 ff.)

II. Scripture for a Funeral Service

(Where the body is borne to the church, the minister may meet the casket at the door and precede it up the aisle, or if the service be at the grave, meet the casket at the hearse and precede it as it is carried to the grave.

Standing before the casket in the home, or preceding it in the church or cemetery, the minister will say one or more of the following sentences:)

1. Opening Sentences

THE Lord hear thee in the day of trouble; the name of the God of Jacob defend thee; send thee help from the sanctuary, and strengthen thee out of Zion; remember all thy offerings, and accept thy burnt sacrifice; grant thee according to thine own heart, and fulfil all thy counsel.

OUT of the depths have I cried unto thee, O Lord. Lord, hear my voice: let thine ears be attentive to the voice of my supplications. If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee. I wait for the Lord, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning. Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption.

I AM the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.

TRUST ye in the Lord forever: for in the Lord Jehovah is everlasting strength. The eternal God is thy refuge, and underneath are the everlasting arms.

THEY that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance.

HEAR my cry, O God; attend unto my prayer. From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I. For thou hast been a shelter for me, and a strong tower from the enemy. I will abide in thy tabernacle for ever: I will trust in the covert of thy wings.

GOD is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Be still and know that I am God.

THESE things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

2. Mortality

MAN that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

GO to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time. and then vanisheth away.

LORD, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Behold, thou hast made my days as a handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Surely every man walketh in a vain show: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them. And now, Lord, what wait I for? my hope is in thee. Deliver me from all my transgressions: make me not the reproach of the foolish. Hear my prayer, O Lord, and give ear unto my cry;

hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were. O spare me, that I may recover strength, before I go hence and be no more.

I REMEMBER the days of old; I meditate on all thy works; I muse on the work of thy hands. I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land. Hear me speedily, O Lord; my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit. Cause me to hear thy loving-kindness in the morning; for in thee do I trust.

LORD, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

For all our days are passed away in thy wrath: we spend our years as a tale that is told. So teach us to number our days, that we may apply our hearts unto wisdom. O satisfy us early with thy mercy; that we may rejoice and be glad all our days. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

THERE is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it. Let us hear the con-

clusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

3. Confidence

THE Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

BLESS the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. The Lord executeth righteousness and judgment for all that are oppressed.

THE Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though a host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident. One thing have I desired of the Lord,

that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock. And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord.

Hear, O Lord, when I cry with my voice: have mercy also upon me, and answer me. When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek. Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation. When my father and my mother forsake me, then the Lord will take me up. I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.

AS the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God? My tears have been my meat day and night, while they continually say unto me, Where is thy God? When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy-day. Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance. Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me. Yet the Lord will command his loving-kindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life.

THE depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counselor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever.

For the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him.

4. Funeral of a Child

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you,

he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

AND they brought young children to him, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

5. Funeral of a Young Man

AND a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and thy mother. And he said, All these have I kept from my youth up.

Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. And when he heard this, he was very sorrowful: for he was very rich. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. And they that heard it said, Who then can be saved? And he said, The things which are impossible with men are possible with God.

TRULY the light is sweet, and a pleasant thing it is for the eyes to behold the sun: but if a man live many years, and rejoice in them all, yet let him remember the days of darkness; for they shall be many. All that cometh is vanity. Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity.

(See also Paragraph 4.)

6. Funeral of a Woman

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

WHO can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool, and flax, and worketh willingly with her hands. She is like the merchants' ships; she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandise is good: her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household: for all her household are clothed with scarlet. She maketh herself coverings of tapestry; her clothing is silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh fine linen, and selleth it; and delivereth girdles unto the merchant. Strength and honor are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favor is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates.

7. Funeral of an Aged Person

THOU shalt come to thy grave in a full age, like as a shock of corn cometh in in its season. The hoary head is a crown of glory, it shall be found in the way of righteousness. And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you. And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever.

REMEMBER now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain. In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets. Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

8. Funeral of a Minister

AND it came to pass, when they were gone over, that Elijah said to Elisha, Ask what I shall do for thee, before I be taken away from thee. . . . And it came to pass,

as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel and the horsemen thereof! And he saw him no more.

HOW beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem.

THE Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.

9. Comfort

COMFORT ye, comfort ye my people, saith your God. Blessed are they that mourn: for they shall be comforted.

BUT now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, thy Saviour. Fear not, for I am with thee.

TO whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth. Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God?

Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

FOR a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.

NOW no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever.

THOU wilt keep him in perfect peace, whose mind is stayed on thee. For so he giveth his beloved sleep. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven. There the weary be at rest.

What time I am afraid, I will trust in thee. I will trust, and will not be afraid. I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety. He healeth the broken in heart, and bindeth up their wounds. As one whom his mother comforteth, so will I comfort you.

Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted.

10. Courage

LET your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself,

and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath.

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

FINALLY, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be

able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

(See also Psalms 43, 46, 130, 142.)

11. Christian Hope

LET not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth

them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

THEN said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

FOR I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because

the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them who are the called according to his purpose. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any

other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

(See also 2 Cor. 4: 16-18; 5: 1-10.)

FOR I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

12. The Resurrection

IN the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshiped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

BEHOLD, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

(See also 1 Cor. 15: 12-23; 35-50.)

13. The Future Life

AFTER this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

AND I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it any thing that defileth, neither

whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

AND he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.

III. Hymns for Funeral Services

Frequently the family choose hymns which they wish sung; if not, selections may be made from the hymnal, using such as the following for singing or reading:

Nearer, my God, to Thee
Rock of Ages

Abide with Me
Lead, Kindly Light
My Jesus, As Thou Wilt
Jesus, Lover of My Soul
It Singeth Low in Every Heart
Jerusalem the Golden
O Mother Dear, Jerusalem
O Paradise
I Cannot Think of Them As Dead
Calmly, Calmly Lay Him Down
Now the Laborer's Task Is O'er
Asleep in Jesus! Blessed Sleep
Within the Maddening Maze of Things
Sunset and Evening Star
When Our Heads Are Bowed with Woe
How Firm a Foundation
What a Friend We Have in Jesus
From Every Stormy Wind
Peace, Perfect Peace
Come Unto Me When Shadows Darkly Gather
For All the Saints
Ten Thousand Times Ten Thousand

IV. Poetical and Prose Selections

Each minister would do well to make a collection of selections which may be read at funeral services, particularly when no address is given. A convenient way to use such selections is to write or typewrite them on sheets a little smaller than the pages of this book, so that for each service the desired selections may be clipped at needed places in the *Manual*.

V. Committal Service

Opening Sentences

Arriving at the grave the Minister shall take his place at the head and read one or more of the following or similar sentences:

YEA, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.

As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children.

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

Then, in case there has been no other service, the Minister at his discretion may make a brief

Address

At the close of the address, he shall repeat the service of

Committal

And now very tenderly and lovingly we commit the mortal part of the one we have loved (or substitute the name) to the elements from which it came, confident that his (her)

soul hath gone on in the continuing fellowship of God whose son (daughter) he (she) is.

Then may be said or sung:

And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

Or at his discretion the Minister may pass directly to the regular

Prayer

After which he will pronounce the following

Benediction

Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

Alternative Committal Service

(From the Book of Common Prayer of the Protestant Episcopal Church)

Then, while the earth shall be cast upon the Body by some standing by, the Minister shall say:

Unto Almighty God we commend the soul of our brother departed, and we commit his body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the resurrection unto eternal life, through our Lord Jesus Christ; at whose coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious body; according to the mighty working whereby he is able to subdue all things unto himself.

PART TEN

PRAYERS

I. PRAYERS OF INVOCATION

EVER loving and eternal God, Source of the light that never sets and of the love that never fails, Life of our life, Father of our spirits: Draw near to us, and by the remembrance of thine ancient mercies, and by the ministry of thy Church, teach us and lead us nearer thee: by all our conflicts, by all our aspirations, by all our fears, by all our joys and sorrows, by life and death itself, teach us, and lead us nearer thee. Amen.³²

OTHOU eternal God, speak to each of us the word that we need, and let thy word abide with us until it has wrought in us thy holy will. Cleanse, quicken, and refresh our hearts; direct and increase our faith; and grant that we, by our worship at this time, may be enabled to see thee more clearly, to love thee more fully, and to serve thee more perfectly. Amen.³²

ALMIGHTY God, unto whom all hearts are open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name; through Jesus Christ our Lord. Amen.²

ALMIGHTY God, from whom cometh every good and perfect gift, and who pourest out upon all who desire it the spirit of grace and supplication: Deliver us, when we draw nigh unto thee, from coldness of heart and wanderings of mind; that with steadfast thoughts and kindled affections we may worship thee in spirit and in truth; through Jesus Christ our Lord. Amen.³

³² Figures at the end of the selections correspond to the figures in the list of Acknowledgments, page 265.

O LORD, our heavenly Father, almighty and everlasting God, who hast safely brought us to the beginning of this day: Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings, being ordered by thy governance, may be righteous in thy sight; through Jesus Christ our Lord. Amen.²

DIRECT us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life; through Jesus Christ our Lord. Amen.²

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy name thou wilt grant their requests: Fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.²

GOD of Compassion, if anyone has come to thine altar troubled in spirit, depressed and apprehensive, expecting to go away as he came, with the same haunting heaviness of heart; if anyone is deeply wounded of soul, hardly daring to hope that anything can afford him the relief he seeks, so surprised by the ill that life can do that he is half afraid to pray: O God, surprise him, we beseech thee, by the graciousness of thy help; and enable him to take from thy bounty as ungrudgingly as thou givest, that he may leave here his sorrow and take a song away; we ask in the name of Jesus. Amen.⁶

O GOD, whose Spirit searchest all things, and whose Love bearest all things; Encourage us to draw near to thee in sincerity and in truth. Save us from a worship of the lips while our hearts are far away. Save us from the useless labor of attempting to conceal ourselves from thee who searchest the heart.

Make us strong enough to bear the vision of the truth, and to have done with all falsehood, pretense, and hypocrisy, so that we may see things as they are, and fear no more.¹⁴

O GOD, who makest thyself known in the stillness; Let us feel thy presence in this sacred place; make us to be of the company of brave saints who have worshiped here in spirit and in truth; through the voices of men and the instruments of praise give us to lift our heart to thee; and so, O Lord, purify our lives that, going forth into the world, we may go in thy strength and in thy love; through Jesus Christ our Lord. Amen.⁵

O LORD our God, who hast promised that in all places where thou dost record thy name thou wilt meet with thy people to bless them; Behold our spirits, which eagerly and penitently we lay upon thine altar. Here is our slender store of fears and hopes and ambitions, the little ever-shifting group of faiths and doubts, decisions and uncertainties which make up our lives. Here are our inmost selves, where good and evil, the petty and the great, are so intricately mingled. The pleasures that we dread and the joys that we despise we would put away from us now. That precious gladness that is fed with secret tears we would offer unto thee. We are ringed around with ignorance, with frailty, with conceit. Enlighten our darkness, purge us of our weaknesses, shame us out of our arrogance and hardness and pride. Take us now unto thyself. Replenish the secret springs of our very beings with the water of life.

O Eternal Light, shine into our hearts. O Eternal Goodness, deliver us from evil. O Eternal Power, be thou our support. With all our hearts and minds and strength, we seek thy face; through Jesus Christ, our Lord. Amen.³¹

ABIDE with us, O searching and chastening Spirit of the living God, for it is evening and the day is far spent. Let the shadow of thy presence shelter us from the haste and fret of the day, and the sense of thy tranquilizing guidance give us peace and rest. From all the blunders and follies of the day; from its wandering desires and its unjust judgments; from any sense of grievance or any word of blame which has blotted the fair hours, good Lord, deliver us. May the perplexing problems and petty cares of the day relax their grasp, and the meaning of life shine through the gathering dusk like the watching stars. Lift our minds to the vision of the permanent; rescue our wills from the illusions of the day's gain or loss; that the pressure of routine may not crush the life of the spirit, or the gain of the world become the loss of the soul. May we rest tonight in the protecting shadow of thy love, and wake with new courage and hope to fulfill the duties of another day.¹³

II. PRAYERS FOR CONFESSIONS

ALMIGHTY and most merciful Father: We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done, and we have done those things which we ought not to have done. But thou, O Lord, have mercy upon us. Spare thou those, O God,

who confess their faults. Restore thou those who are penitent; according to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake, that we may hereafter live a godly, righteous, and sober life, to the glory of thy holy name. Amen.²

○ THOU whose chosen dwelling is the heart that longs for thy presence and humbly seeks thy love: We come to thee to acknowledge and to confess that we have sinned in thought and word and deed; we have not loved thee with all our heart and soul, with all our mind and strength; we have not enough loved our neighbor as ourselves. Deepen within us our sorrow for the wrong we may have done, or for the good we may have left undone. But thou, O Lord, art full of compassion and gracious, slow to anger and plenteous in mercy; there is forgiveness with thee. Restore to us the joy of thy salvation; bind up that which is broken, give light to our minds, strength to our wills and rest to our souls. Speak to each of us the word that we need, and let thy word abide with us till it has wrought in us thy holy will.³²

○ GOD, who hast given us light, and who grieveest because we have so often loved the darkness better: thou hast called us to follow that which is good and to flee from that which is evil; and thou knowest how, hour after hour, day after day, we have yielded to the temptations in our path, have done that which thou hadst forbidden, and have left undone the work thou hadst given us to do. O thou whose voice of warning and love we have so little heeded, call us yet again, we beseech thee; call us that we may answer and do thy bidding, that we may go astray from thee no more; but that, being comforted by thy love, and upheld by thy strength, we may fulfill our days upon earth, forgiven and at peace with thee.¹⁵

FOR the sorrows which brought no softening of heart, for the chastenings which yielded no peaceable fruit of righteousness, and for the rebukes of conscience which led to no amendment of life, have mercy upon us, O God, we humbly entreat thee.

For the counsels of thy Word we have known and not loved, for the gospel of thy Son we have believed and not obeyed, and for the leading of the spirit of truth we have acknowledged and not followed, have mercy upon us, O God, we humbly entreat thee.⁴

THOU eternal believer in men, who canst make all things new, forgive us, we beseech thee, our misusings of thy good gifts—the opportunity neglected, the half-truth accepted, the superficial judgment meted out, the enjoyment of cynicism. Forgive us the unkind word, the unsympathetic heart, the false ambition, and every unworthy purpose which has ruled our lives. May the white light of thy truth and the purifying fires of thy love cleanse us and send us forward once again upon the path where life flows deep and pure and true.¹²

IN thy presence, our Father, our disguises and pretenses do not avail, and under the light of thy holiness we know ourselves for what we are, mean and petty creatures who seek our own in spite of our noble pretensions. Have mercy upon us. Give us the grace to see our faults more clearly, that we may truly repent.

We confess the sorry confusion of our common life to thee. The nations are still at war with one another, each nation seeking its own advantage. Our national life is burdened with the sin of injustice. Millions live in insecurity and poverty while others spend their substance in riotous living. Those who possess authority love power more than justice and use their fellowmen as tools of their own desires. The

cry of the needy arouses us only slightly from our selfish indifference.

We acknowledge that the world's sin is our own; that the greed which we condemn when it results in obvious inhumanity is in our own hearts; that the world is unjust because none of us love justice with sufficient abandon; that the vices of civilization are compounded of the lusts of all of us. Give us grace to look into our own hearts before we cast a stone of condemnation.¹⁷

III. PRAYERS FOR FORGIVENESS AND STRENGTH

GRANT us this boon, that for every harm we have done we may do some brave act of salvation, and that for every soul that has stumbled or fallen through us we may bring to thee some other weak or despairing one, whose strength has been renewed by our love; that so the face of thy Christ may smile upon us and the light within us may shine undimmed.¹⁸

ALMIGHTY God, unto whom all hearts are open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit that we may perfectly love thee, and worthily magnify thy holy name; through Jesus Christ our Lord. Amen.²

MAKE us ready for the great adventure of living. We do not pray for immunity from risks; we pray for courage to face risks. We do not ask to be saved out of the world; we ask for strength to ally ourselves with the saviors of the world. Among the immediate and incidental problems

of personal life, give us courage to face without evasions or self-deception the facts which confront us; to atone for our blunders, not by repentance only, but by braver determination and decision. Among the perplexities of daily life give us equanimity and self-control, that we be not the slaves of circumstances but their masters, with the exhilaration of conflict and the joy of victory.

Finally, we pray that the adventure of living may be guarded and sustained by an undefeated patience, willing to wait for new light and to reënforce duty by loyalty. We do not know what a day may bring forth. Arm us for the campaign of life with an unperturbed faith and an unconquered hope, that when the end of our adventure arrives and we face the mystery that lies beyond, we may have the same tranquil courage to meet the things which eye hath not seen, nor ear heard, nor have entered into the heart of man, but which thou hast prepared for them that love thee.¹³

TAKE from us, O God, all pride and vanity, all boasting and forwardness, and give us the true courage that shows itself by gentleness; the true wisdom that shows itself by simplicity; and the true power that shows itself by modesty; through Jesus Christ our Lord. Amen.¹⁹

O GOD of peace, who through thy Son, Jesus Christ, didst send forth one faith for the salvation of mankind: Send thy grace and heavenly blessing upon all Christian people who are striving to draw nearer to thee and to each other, in the unity of the Spirit and in the bond of peace. Give us penitence for our divisions, wisdom to know thy truth, courage to do thy will, love that shall break down the barriers of pride and prejudice, and an unswerving loyalty to thy holy name. Suffer us not to shrink from any endeavor which is in accordance with thy will, for the peace and unity of thy Church. Give us boldness to seek only thy glory and

the advancement of thy Kingdom. Unite us all in thee as thou, O Father, with thy Son and the Holy Spirit, art one God, world without end. Amen.²¹

IV. PRAYERS OF THANKSGIVING

ALMIGHTY GOD, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men. We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful; and that we show forth thy praise, not only with our lips, but in our lives, by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Spirit, be all honor and glory, world without end. Amen.²

O LORD our God, giver of all good, who dost continually pour thy benefits upon us: Age after age the living wait upon thee and find that of thy faithfulness there is no end and that thy care is unfailing. We praise thee that the mystery of our life is a mystery of Infinite Goodness. We praise thee for the order and constancy of nature; for the beauty and bounty of the earth; for day and night, summer and winter, seedtime and harvest; for the varied gifts of loveliness and use which every season brings. We give thee thanks for all the comfort and joy of life, for our homes, for our friends, and all the love and sympathy and good will of men.

We thank thee for the work we are enabled to do and for the truth we are permitted to learn. We praise thee for the land in which we live, with its great ideals of liberty and brotherhood.

We thank thee for all true knowledge of thee and for all lovers and helpers of mankind. We thank thee for the gift of Jesus Christ thy Son, our Lord, and for the hopes which are ours as his disciples. We thank thee, too, for the light and peace which come through trust and obedience. We acknowledge as the gift of thy love all the discipline of life; the tasks and trials by which we are trained to patience and brought into closer sympathy with our brethren; troubles which have lifted us nearer thee and drawn us into deeper fellowship with Jesus Christ. We praise thee for the sacred and tender ties that bind us to the unseen world; for the faith which dispels the shadows of earth and fills the last moments of life with the light of an immortal hope.

God of all grace, we have praised thee with our lips; grant that we may also praise thee in devoted and faithful lives. Amen.¹⁶

V. PRAYER FOR MISSIONARIES

BESTOW, O Lord, thy heavenly grace upon those who are called to be fellow-workers with thee, that by them Christ may be lifted up in every land and all men be drawn to him. In times of loneliness and weariness cheer them with thy presence; in disappointment give them patience; in the press of affairs keep their spirits fresh; in difficulties and dangers uphold and protect them; in success keep them humble of heart; in failure strengthen them to persevere. Make them to be joyful in service, and at all times deepen in them the sense of dependence upon thee and give them peace in thy service; through Jesus Christ our Lord. Amen.³

VI. PRAYERS FOR BROTHERHOOD AND JUSTICE

O GOD, our help in ages past, our hope today and forever: Have mercy upon our humanity in its blindness, its bitterness, and its confusion. Thou who hast granted to our age to discover such wonders of thy mind and such mysteries of thy handiwork as to give man such vast power for good or ill, let us not use thy beautiful power for cruel and unworthy ends. Stay our hands, and teach us to use thy power to serve thy will on earth.

Deliver our world and us, O Lord, from lust of power, from vanity of spirit, from envy, apathy, and ill will; fill our minds with wisdom from above, which is pure, peaceable, and full of mercy. Touch our minds with light, that, having a right understanding, we may have compassion and courage and patience—working with thy help for the better order of the ages. Create in us a clearer insight, a juster and wiser spirit, and by thy spirit temper our minds to forbearance.

Bring the people of humanity, bring each of us, to a sound mind and a kind heart; restore good will and mutual trust. Visit not upon our children the horror of an age whose spirit was not steadfast with thee. Lead us in the ways of justice and honor, in the paths of truth and brotherly kindness, till we are delivered from the bondage of hate and fear into the light of love; in the name of Jesus Christ our Lord. Amen.⁶

O GOD, at whose word man goeth forth to his work and to his labor until the evening: Be merciful to all whose duties are difficult or burdensome, and comfort them concerning their toil. Shield from bodily accident and harm the workmen at their work. Protect the efforts of sober and honest industry, and suffer not the hire of laborers to be

kept back by fraud. Incline all who are bound together in industry to mutual forbearance, fairness, and good will. Bless all those who labor in works of mercy or in schools of learning. Care for all aged persons and all little children, the sick and the afflicted, and those who travel by land or by sea. Remember all who by reason of weakness are overtasked, or because of poverty are forgotten. Let the sorrowful sighing of the prisoners come before thee; and according to the greatness of thy power, preserve thou those that are appointed to die. Give ear unto our prayer, O merciful and gracious Father, for the love of thy dear Son, our Saviour Jesus Christ. Amen.⁸

WE beseech thee, O Lord, that thou wilt bring all mankind into the glorious liberty of the children of God and set the whole creation free from the bondage of vanity and corruption. Deliver all who are enslaved, overworked, or burdened; protect all whose labor brings them into danger or leads them into temptation; and comfort those whose toil is unpleasant, monotonous, or without joy. Remember all who are out of work, ill paid, or in want; and have mercy upon those who are driven to rebellion, sullenness or despair. Give repentance to those who are careless of the conditions under which others live, unconcerned at the injustices of our social order, and who, while they live delicately, condemn the poor and forget God. Stir up true champions of the poor, and guide the aspirations of labor with just and worthy ideals. . . . Bring near the day when . . . men shall toil, not for their own gain, but for the common good; when all commerce shall be pure, all labor prayer, all work worship, and men shall rejoice in the things that their hands have made. Hasten the coming of thy kingdom and its righteousness; put an end to international and industrial strife; and establish true fellowship among men. Amen.²³

ALmighty GOD, who hast taught us to make supplications, prayers, and intercessions for all men;

We pray for the President and for all who are in authority; that we may lead a quiet and peaceable life, in all godliness and honesty;

For all ministers of thy Word and Sacraments, and for all who teach and instruct the young; that faith may flourish amongst us and truth be sought and loved by all;

For all who guide the thought of the people by their writings; for all artists, poets, dramatists, and musicians, that pure ideals may inspire us, beauty crown our common life, and that vision be kept alive without which the people perish;

For all who champion the cause of the poor, strive to uplift the downtrodden, and seek the emancipation of those who toil; that they may be saved from bitterness and disappointment, and in all things seek first the kingdom of God;

For all who heal the body, guard the health of the people, and tend the sick; that they may follow in the footsteps of Christ, the great Physician both of the body and the soul;

For all on whose labor we depend for the necessities of life; for craftsmen, and for those who carry on the commerce of the world; that they may seek not private gain but thy glory and the good of all;

For parents and children; that purity, love, and honor may dwell in our homes, and duty and affection be the bond of all family life;

For the ignorant and tempted; for the rebellious and the fallen; for all prisoners and outcasts; that they may find mercy with thee and receive the grace that can save their souls;

For the weak in body and mind, that they may be restored to health; for those depressed and in pain, that they may be helped and comforted; and for the dying, that they may have

thy presence with them through the valley of shadow, and awake to behold thy face.

MERCIFULLY regard, O Lord, the prayers of thy family, and while we submit ourselves to thee with our whole heart, do thou prosper, support, and encompass us, that, relying on thee as our Guide, we may be entangled in no evils and replenished with all good; through Jesus Christ our Lord. Amen.²³

VII. PRAYERS FOR COMFORT

ALMIGHTY GOD, thou refuge of all thy children: Grant unto us that we may ever turn to thy loving-kindness and tender mercy; that so, sheltering ourselves therein, the storms of life may pass over us and not shake thy peace that is within us. Whatsoever this life may bring, grant that it may never take from us the faith that thou art our Father; and grant us thy light, that we may have life, through Jesus Christ our Lord. Amen.⁹

ALMIGHTY GOD, who art the only source of health and healing, the spirit of calm and the central peace of the universe: Grant to us, thy children, such a consciousness of thine indwelling presence as may give us utter confidence in thee. In all pain and weariness and anxiety may we throw ourselves upon thy besetting care, that knowing ourselves fenced about by thy loving omnipotence, we may permit thee to give us health and strength and peace; through Jesus Christ our Lord. Amen.²⁰

COMFORT, O Lord, we pray thee, all who mourn for the loss of those near and dear to them; be with them in their sorrow; give them faith to look beyond the troubles of the present time, and to know that neither life nor death can separate us from thy love which is in Jesus Christ our Lord. Amen.¹⁰

ALMIGHTY and most merciful God, the consolation of the sorrowful, and the support of the weary, who dost not willingly grieve or afflict the children of men: Look down in tender love and pity, we beseech thee, upon any of thy children who walk under the shadow of sorrow. Remembering thy mercies, thy promises, thy love in Christ, may they not, even while they mourn, murmur against thee nor turn away. Fill their desolate hearts with thy love; lift and hold them; bring life out of death; turn grief into joy; through Jesus Christ our Lord. Amen.¹¹

O GOD, in whom our fathers trusted, and who hast brought them into a city of habitation, we thank thee for all who through faith and patience have inherited the promises, and pray that unto the end of our earthly pilgrimage we may be strengthened by their example and victory.²⁴

ALMIGHTY GOD, our heavenly Father, who art our refuge and strength, and a very present help in time of trouble; Enable us, we pray thee, to put our trust in thee, and seeing that we have a high priest who is touched with the feeling of our infirmities, may we come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in this time of need; through Jesus Christ our Lord. Amen.¹¹

OUR Father in heaven, whose pity is infinite and whose will is sovereign; Be pleased to look down upon our sorrow, and for the sake of thy dear Son, enable us so to hear thy holy Word, that through patience and comfort of the Scriptures we may have hope; and grant us the consolation of thy Holy Spirit, that we, humbly acknowledging our sins, may nevertheless hold fast the assurance of thy mercy and the blessed hope of everlasting life, through him who

died and rose again and ever liveth with thee, even Jesus Christ our Lord. Amen.¹¹

VIII. PRAYERS FOR GENERAL USE

OUR Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever and ever. Amen.

GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for thy holy Church universal; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those who are any ways afflicted, or distressed, in mind, body, or estate; that it may please thee to comfort and relieve them, according to their several necessities; giving them patience under their sufferings, and a happy issue out of all their afflictions; through Jesus Christ our Lord. Amen.²

GOD, merciful and mighty, Giver of life and Fountain of health, heal the hurts of our hearts and the ills of our bodies by the power of thy cleansing and renewing grace. If we have been ignorant or careless of thy laws of health, if we have allowed our spirits to become a prey to worry, fear, or despair, if we have forgotten thee, our Divine Phy-

sician, grant us thy forgiveness, and help us to find in thy loving power our health of body and our joy of soul.

Restore to thy Church, we beseech thee, the gift of healing; dwell within it, through thy spirit of Love and Truth and Power, that it may minister to all the needs of mankind. Inspire and direct all study and research to the discovering of thy laws of health, the defeat of disease, and the relief of pain. Bless all physicians and nurses who attend the suffering; grant them faith and skill and tenderness in their labors for those who wait in the house of pain.

Sanctify thy people, O God, sustain and comfort them in suffering and sorrow, in weakness and weariness, in life and death; in the name of him who bore our infirmities and triumphed over all our ills, even Jesus Christ, our Saviour and Lord. Amen.⁶

GRANT us, O Lord, to know that which is worth knowing, to love that which is worth loving, to praise that which pleaseth thee most, to esteem that highly which to thee is precious, to abhor that which is displeasing in thy sight, and above all, to be ever searching after the good pleasure of thy will; through Jesus Christ our Lord. Amen.

INFINITE Father, we thank thee that thou art the God of Hope, that thou hast made thyself essential to human life, that we seek thee because all the higher instincts of our humanity cry out unto thee, thou living God; and we thank thee that as we travel toward thee we find that thou art coming toward us with the welcome of thy perfect love. Help us to a great faith and a great hope, and help us to render to thee the harmonious, incessant worship of our hearts in an untiring love and service for mankind in the kingdom of God. We offer our prayer in the name of him who gave us the Way of Life, the all-triumphant name of Jesus, our Lord. Amen.²²

O GOD, the Eternal Goodness, we praise thee for all souls that struggle and aspire, of every age and every faith, who have found victory by surrender to thy will. For the patriarchs who made great adventures of faith, for psalmists and prophets who listened to thy voice, for the martyrs who lived in thy love and died in thy service, for all the unknown moral heroes of the race, we give thanks. Help us to live in their bright fellowship, that we may enter into their vision.

Let thy beauty be upon us, O Lord, transforming our lives from what we are to that which we ought to be, uniting us in a new love, a new grace of service, and a new happiness of obedience. Make us to know that between us and thee there is nothing but our own blindness of heart, since thou art so near and we are often so far away. Make us one with all thy seekers and finders, that at last we may be one with those who triumph over time and death by thy grace.

Ever thou art troubling us with a vision of a fairer, fuller life, whose urging we feel in the promptings of love, in the sense of the ideal, in wistful longings for the true. May we be attaining toward it continually, not with anxiety, but with quietness and confidence, until thy beauty is revealed in us. Grant us so to live until the sun sinks, and let us not die without showing some faint likeness to him whom we love and follow, the Saviour of souls and King of saints; in his name. Amen.⁶

O ALMIGHTY God, from whom every good prayer cometh, and who pourest out on all who desire it the spirit of grace and supplication; deliver us, when we draw nigh to thee, from coldness of heart and wanderings of mind, that with steadfast thoughts and kindled affections we may worship thee in spirit and in truth; through Jesus Christ our Lord. Amen.²⁸

LORD, our God, the help of those that flee unto thee, the hope of those who cry unto thee, cleanse us from our sins and from every thought displeasing to thy goodness; that with a pure heart and a clear soul, with perfect love and calm hope, we may venture, confidently and fearlessly to pray unto thee. Amen.²⁶

When We Feel Ourselves to Have Been Wronged

LORD Jesus Christ, who hast commanded us not to return evil for evil, but to pray for those who hate us; enable us by thy blessed example to offer a true prayer for those who have wrought us harm. If in anything we have given offense, teach us to confess our fault, that a way of reconciliation may be found. Deliver them and us from hatred; and may the peace of God rule in all our hearts forevermore. Amen.²⁶

For the Mind of Christ

O LORD JESUS, give us more charity, more self-denial, more likeness to thee. Teach us to sacrifice our comforts to others, and our likings for the sake of doing good. Make us kindly in thought, gentle in word, generous in deed. Teach us that it is better to give than to receive, better to forget ourselves than to put ourselves forward, better to minister than to be ministered unto. And unto thee, the Lord of Love, be glory and praise forever. Amen.²⁷

O GOD, Author of the world's joy, Bearer of the world's pain, make us glad that we are men and that we have inherited the world's burden; deliver us from the luxury of cheap melancholy; and, at the heart of all our trouble and sorrow, let unconquerable gladness dwell; through our Lord and Saviour Jesus Christ. Amen.²⁵

In Times of Doubts

O GOD, in times of doubts and questionings, when our belief is perplexed by new learning, new teaching, new thought, when our faith is strained by creeds, by doctrines, by mysteries beyond our understanding, give us the faithfulness of learners and the courage of believers in thee; give us boldness to examine and faith to trust all truth; patience and insight to master difficulties; stability to hold fast our tradition with enlightened interpretation, to admit all fresh truth made known to us, and in times of trouble, to grasp new knowledge really and to combine it loyally and honestly with the old; alike from stubborn rejection of new revelations, and from hasty assurance that we are wiser than our fathers. Save us and help us, we humbly beseech thee, O Lord. Amen.²⁹

For Parents

O GOD, our Heavenly Father, we pray thee, by thy Fatherhood, teach the hearts of parents. Give them wisdom and patience. Help them to know what to grant, and what to deny. Deliver them alike from foolish fondness and from aimless harshness. Through the memory of thy love, give them such an understanding heart as may shun all partiality, and may discover and foster every seed of goodness. Make them glad to coöperate with all means of education and growth which State and Church provide. Help them humbly and wisely to surrender their children to the larger claims of life in the service of their fellow-men. May their faith in thy love to their children, and in childhood's share in the kingdom, be the power by which young hearts shall be made strong. Through their own childlikeness may they learn to show to their children the way into thine everlasting kingdom; through Jesus Christ our Lord. Amen.²⁶

For Children

ALMIGHTY Father, we bless thee for the children thou hast given us, and for all the joys they have brought us. We would consecrate them anew to thy service; we would train them in knowledge and love of thy commands. Reveal to them the glory and beauty of life. Enable them to rise to their supreme opportunities; to cast aside all frivolity and carelessness; and to make ready body and mind for the work that awaits them. Inspire them with a spirit of truth and courage and self-control. Write the law of kindness in their hearts, that they may hate all cruelty with a perfect hatred, and love all goodness and mercy with a perfect love. As they grow in age, may they grow in grace; through Jesus Christ. Amen.³⁰

ACKNOWLEDGMENTS

The initial figures correspond to the superior figures found at the end of the selections in the Manual.

1. *The Pilgrim Hymnal*, Revised Edition, 1935. The Pilgrim Press, Boston.
2. *The Book of Common Prayer*, according to the use of the Protestant Episcopal Church in the U. S. A. Thomas Nelson & Sons, and Harper & Brothers, New York.
3. *Prayers for the Church Service League*, Fourth Edition, 1930. Issued by the Massachusetts Council of the Church Service League, Boston.
4. *Prayers for Use in Public Worship*, Hugh Cameron. Alexander Brunton, Edinburgh.
5. *Prayers for Private and Family Use*, Charles Lewis Slattery. The Macmillan Company, New York.
6. *Altar Stairs*, Joseph Fort Newton. The Macmillan Company, New York.
7. Boynton Merrill, Pastor of the Second Church in Newton, Massachusetts.
8. *A Book of Offices and Prayers*, Second Revised Edition, 1929. Edwin S. Gorham, Inc., New York.
9. *Book of Common Prayer, King's Chapel Edition*, Boston.
10. *The Kingdom, the Power, and the Glory*, Part III of "A New Prayer Book." The Oxford University Press, London.
11. *Book of Common Worship*, The Board of Christian Education of the Presbyterian Church in the U. S. A., Philadelphia.
12. *Communion with God*, Elmore McNeill McKee. Harper & Brothers, New York.
13. *Prayers for Various Occasions and Needs*, Francis Greenwood Peabody. Houghton Mifflin Company, Boston.
14. *The Temple*, William E. Orchard. E. P. Dutton & Company, New York.
15. *A Book of Prayers*, R. C. Jones. Williams & Norgate, Ltd., London.

16. *Book of Church Services*, Prepared by a Commission of the National Council of Congregational Churches. The Pilgrim Press, Boston.
17. Reinhold Niebuhr, in *Prayers for Services*, compiled and edited by Morgan Phelps Noyes. Charles Scribner's Sons, New York.
18. *Prayers of the Social Awakening*, Walter Rauschenbusch. The Pilgrim Press, Boston.
19. Charles Kingsley, in *A Chain of Prayer Across the Ages*, compiled by Selina F. Fox. E. P. Dutton & Company, New York.
20. Bulletin of St. Paul's Cathedral, Boston.
21. *Manual of Prayers for Unity*.
22. George A. Gordon, Old South Church in Boston.
23. *The Order of Divine Service for Public Worship*, William E. Orchard. The Oxford University Press, London.
24. *Prayers and Services*, John Watson. Publication Committee, 21 Warwick Lane, London, E.C.
25. *Prayers and Meditations*, Henry Sylvester Nash. Longmans, Green & Company, New York.
26. *A Book of Prayers*, The Commission on Evangelism and Devotional Life of the Congregational and Christian Churches, New York.
27. *The Year of Prayer*, Henry Alford. Alex. Strachan, London and New York.
28. *Ancient Collects*, William Bright. James Parker & Company, Oxford and London.
29. Bishop George Ridding.
30. *A Book of Prayers*, Samuel McComb. Copyright, 1912, by Dodd, Mead & Company, New York.
31. Albert Parker Fitch.
32. *Devotional Services*, compiled by John Hunter. E. P. Dutton & Company, New York.

INDEX

- Acknowledgments, 265, 266
- Afro-Christian Convention, 47
- Albany Convention, 52
- American Board of Commissioners for Foreign Missions, 56
- American Missionary Association, 56
- Annual meeting, 18
- Annuity fund for Congregational ministers, 57
 - sharing dues, 21
- Apportionment plan, 24, 91
- Articles of association for a church, 73
- Association, the 5, 6, 39
 - members of, 40
 - fellowship functions, 42
 - ministerial standing in, 43
 - licensure by, 44
 - ordination by, 61
 - as a council, 44
 - services through, 45
 - by-laws for, 119
 - incorporation of, 45
- Association as a council, form for inviting, 158 ff.
- Associations of ministers, 39
- Auditor of a church, 84
- Authority, 2, 15
- Autonomy of the local church, 2
- Auxiliary organizations, 17, 90
- Baptism and consecration, Services for, 201-208
- Baptism of infants, 202
- Benedictions, 200
- Bible, The, 2
- Board
 - of benevolence, 87
 - of finance, 87
 - of religious education, 86
 - of trustees, 86
- Board of pastoral supply, 20, 71
- Boards, the Home, 56
- Breaking of ground for a church building, Service for, 185
- Brotherhood and justice, prayers for, 254
- Budget meeting, 79
- Budget of expense and benevolence, 23, 24
- Business committee, 79
- Business, conduct of, 18
- By-Laws
 - for a church, 74
 - for a conference, 107
 - for a district association, 119
 - for women's organizations, 133, 135
 - for a men's organization, 139
 - for the General Council, 145
 - for a young people's organization, 142
- Cabinet, church, 88
- Calling a pastor, 19
- Candidates for a pastorate, 20
- Certificates
 - baptism of infants, 147
 - consecration of children, 147
 - church membership, 148
 - licensure, 149
 - ordination, 150, 151
 - installation, 152
 - recognition, 152
 - dismissal, 152-155
 - ministerial standing, 156
 - marriage, 156
- Charters, constitutions and by-laws, 73 ff.
- Children
 - baptism of, 202
 - consecration of, 205
- Christian churches, the, 1
 - principles of, 76
- Church
 - organizing, 7-12
 - incorporating, 12
 - dividing, 9
 - disbanding, 10
 - articles of association for, 73
 - by-laws, 74 ff.
- Church committees, 88 ff.
- Church council, 17, 88
- Church extension and the state conference, 50
- Church and ministerial services, 191-243
- Church union, 58-60
- Clerk of a church, 83
- Colleges, representation in General Council, 52
- Commission on Missions, 55, 57
- Commission on Evangelism and Devotional Life, 55
- Committal services, 242, 243
- Communion services, 79, 194

- Conference, state,** 4, 5, 46-51
 by-laws for, 107 ff.
Confessions, prayers for, 247
Congregational Home Missionary Society, 56
Congregational Church Building Society, 56
Congregational Sunday School Extension Society, 56
Congregational Education Society, 56
Congregational Publishing Society, 56
Congregational Board of Ministerial Relief, 56
Congregational churches, 1
Consecration of children, Service for, 205
Constitutions: forms for, 73-146
Corporation for the General Council, 54
Council, church, 17, 88
Councils, ecclesiastical, 5, 27
 council of the vicinage, 5, 28
 membership, 32
 how called, 30
 forms for calling, 157-163
 quorum of, 33
 subjects for, 31
 procedure of, 34
 association as a council, 124
 form for minutes of, 164
 forms for letters missive, 157-163
Council for Home Missions, 58
Council for Social Action, 57
Council, General, 6, 51 ff.
 constitution and by-laws, 143 ff.
Council, International, 6, 58
Covenants, 2, 3, 96
Credentials
 committee of an association, 128
 of a minister, 156
Deaconesses, 85
Deacons, 3, 85
Dedication of a church, Service for, 186
Demitting the ministry, 68, 123
Denominational affiliation, transfer of, 9
 deposing a minister, 5, 68, 123
 letter missive for, 162
Director of religious education, 82
Directors, state conference, 113
Disbanding a church, 10
 letter missive for, 163
Discipline of ministers, 68, 123
 of church members, 78
Dissolution of a church, 10
 letter missive for, 163
Dividing a church, 9
Doctrine, 73, 75, 120
Ecclesiastical councils, 5, 27 ff.
 forms for letters missive, 157-163
 form for minutes of, 164
Ecclesiastical society, 13
 discontinuing, 14
 uniting with church, 97
Education. (See Religious education.)
Endowment funds, 26
 trusteeship of, 105
Evangelism, 128
Every Member Canvass, 23-25, 84
 director of, 84
Examination for licensure, 65
 for ordination, 61
Executive committee of the General Council, 54, 145
Ex-parte council, 29
 letter missive for, 160
Fellowship, 3, 42
Federated church, 41
 articles of agreement, 101
Finances, 23, 91
 board of, 87
Financial secretary, 83
Foreign missions, 56
Foreign missions conference, 58
Forms of records, 164-167
Freedom, 1
Funds, permanent, 91
Funeral services, 219-243
General Council, 6, 51 ff.
 constitution, 143
 by-laws, 145
 standing rules, 146
General Convention of the Christian churches, 52, 58
Historian of a church, 84
Home boards, the, 56
Immersion, baptism by, 201
Incorporation of a church, 12
Infants
 baptism of, 202
 consecration of, 205

- Installation**, 71, 181
 of deacons, 183
Interdenominational cooperation, 58
International Council, the, 6, 58
Invocation, prayers of, 244
Jesus Christ, Head of the Church, 2
Lay preacher, licensure, 149
Laying of a cornerstone, Service for, 185
Leadership of the church, 15
Legacies, 26, 91
Letters missive, 30, 157-163
Liberty, 1
Licensure, 63
 service of, 182
 by association, 44, 125
 examination for, 65
Local conference, 6
Lord's Supper, the, 79, 194
Marriage
 ceremonies, 208-217
 certificate of, 156
Meetings, annual, 18, 79
 special, 19, 80
 quarterly, 79
 budget, 79
Members, rights of, 11, 75
 obligations of, 11
 reception of, 76, 92
Membership of churches, 76
 meaning of, 148
 termination of, 77
 restoration to, 78
Membership-enlistment committee, 88
Men's organization, constitution and
 by-laws, 138 ff.
Mileage fund, 146
Minister
 credentials of, 156
 placement of, 70
 status of disciplined, 68
Ministerial standing, 5, 43, 66
 in the association, 121
 in the state conference, 108
 credentials committee, 116
 withdrawing, 67, 123
Ministry, 3, 61-72
 demitting, 68, 123
Minutes of an ecclesiastical council,
 forms for, 164
 of a church meeting for calling a pas-
 tor, 166
Missionaries, prayer for, 253
Missionary work, 6
Missions, 129
 foreign and home, 56
Moderator, duties of, 53
Motions
 alphabetical list of, 168-172
 tabulation of, 172-175
Mutual council, 29
 form for inviting, 161
National societies, 5, 55
 interlocking members, 53
National Council of the Congregational
 Churches, 52, 59
Nominating committee of a church, 90
Obligations of church members, 11
Offerings, 25
Offertory prayers, 199
 sentences, 198
Officers of a church, 15, 16, 81-84
Official board, 88
Orders of service, 176-196
 morning, 191
 Communion, 194
 funeral, 219-243
 public, 176-190
Ordination, 5, 61-63
 by association, 61, 125
 examination for, 61
 services for, 176-181
 service of the Southern Convention, 178
Organization of a church, 7-12
 letter missive for, 162
Origins, 1
Parliamentary Rules of Order, 168-175
Pastor, 15
 calling of, 13, 19, 81
 form of minutes for calling, 166
 relations with people, 22
 contract with, 21
 associate or assistant, 82
Permanent funds, 91
Pews, rented, free, 23
Polity, 74
Prayers, 244-264
 for confessions, 247
 the General Confession, 191
 the Lord's Prayer, 192
 offertory, 199
 for all conditions of men, 193
 of invocation, 244

- Principles of the Christian churches, 76**
Programs of activities, 18, 26
Property, church, 10
Prudential committee
 of a church, 88
 of the American Board, 57
Quorum
 of a council, 33
 of a church meeting, 80
Reception of members, 76, 92 ff.
Recognition
 of a church, 8
 service for, 189
 of a minister, 72
 service for, 181
Religious education, 81, 129
 director of, 82
 in the association, 129
 in the state conference, 49
 board of, 86
Retirement fund for lay workers, 57
Rights of church members, 11, 75
Rules of order, parliamentary, 168-175
Sacraments, the, 79, 194
Scriptures, the 1
 for the sick room, 217, 218
Secretaries, the, 54
Seminaries, 52
Service
 of ordination, 176, 178
 of installation, 181
 of recognition, 181
 of licensure, 182
 of installation of deacons, 183
 for breaking ground for a church, 185
 for laying of a corner stone, 185
 for the dedication of a church, 186
 for the recognition of a church, 189
Services, church and ministerial, 191-243
Social Action
 council for, 57
 church committee on, 89
 association committee, 129
Societies, national, 5, 55
Southern Convention of the Christian Church, 47
 certificate of ordination of, 151
 service of ordination of, 178
Standing committee of a church, 88
Standing of ministers, 5. (See also Ministerial standing.)
State conference, 4, 5, 46-51
 placement of ministers by, 71
Statement of Doctrine, Kansas City, 75;
 principles of the Christian churches, 76
Stewardship, 129
Study courses for ministers, 63
Superintendent, state, 111
Synods: Newtowne, 51; Cambridge, 51; Massachusetts, 51; Reformed, 51; Saybrook, 52
Thanksgiving, prayers of, 252
Transfer of denominational affiliation, 9
Travel fund of the General Council, 146
Treasurer of a church, 83
Trustees, church board of, 16, 86
 of a state conference, 113
Trustees and permanent funds, 91
Union, church, 58
Union of Congregational and Christian churches, 52, 59
Uniting an ecclesiastical society and a church, 97
Uniting two or more churches, 10, 97
Voting rights, 19, 80
Women's Boards of Missions, 57
Women's Home Missionary Federation, 57
Women in the church, 17
Women's organization
 constitution for a church, 134
 for a state conference, 131
 by-laws for a church, 135
 for a state conference, 133
Women's work, state department of, 117
Worship, 78, 128
 orders of, 191
 call to, 196
Year Book, 43
Young people's organization
 constitution for, 139
 by-laws for, 142
Young people's work, 129

